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*Peace Be Unto You*

# *Healing & Prosperity Thoughts*

TO BE USED FROM

*NOVEMBER 20 to DECEMBER 19*

℟

*Healing:* I praise and give thanks that my eyes are open to see the good in myself and in all persons, and good flows to me in harmony and health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

℟

*Prosperity:* I rejoice and give thanks for the abundance in God's kingdom where I live in thought and word.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

*(For an explanation of these thoughts turn to next page.)*

**UNITY**

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# UNITY

*Devoted to Christian Healing*

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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## *Faith Precipitations*

CHARLES FILLMORE

WHEN ASKED what electricity is, an eminent scientist replied that he had often thought of it as an adjunct to faith, judging from the way it acted in the electrical field.

This linking of faith and electricity seems at first glance fantastic, but when we compare it with what takes place when certain substances in solution and electricity are brought in conjunction, there seems a confirmation of Scripture authority. "Now faith is substance of *things* hoped for." (A. V.)

For example, certain metals in solution in acid are precipitated by electricity. Science says that everything on this earth was once in electronic elements in space, and that there are many more of the same kind of aggregations awaiting manifestation. It is the electrical units of the sun that gather from earth and ether the vitamins found in vegetables.

In a similar way the electrons of man's brain are stirred to action by faith, and acting concurrently with the spiritual ethers, they hasten nature to pro-

duce quickly what ordinarily requires months o seedtime and harvest.

In the time of Elisha the widow, so distresse with debt that she had even mortgaged to slaver her two children, appealed to the prophet, wh said, "What hast thou in the house?" She said "Thy handmaid hath not anything in the house, sav a pot of oil." He told her to borrow all the empt vessels her neighbors had and then to go into th house and shut the door, and pour the oil in th pot into all those vessels; which she did until the were all full. She then paid her debts and had plent left.

Jesus fed four thousand persons at one time an five thousand at another by the same means. He als precipitated the elements of wholeness many time and healed the multitude. He required co-operatio in faith by those He healed in order thus to complet the electrical circuit.

Speedy answers to prayer have always been ex perienced, and always will be, when the right con ditions are established between the mind of the on who prays and the surrounding spiritual atmosphere which is closely allied to an electrical field. Th power to perform what seems to be miracles has bee relegated to some God-selected one; but now w are inquiring into the law, since God is no respecte of persons, and we find that the fulfillment of th law rests with man or a group of men, when they quicken by faith the spiritual forces latent within them.

The reason that some prayers are not answered is lack of proper adjustment of the human min

the omnipresent creative spiritual life.

Jesus was the most successful demonstrator of prayer of whom we have any record, and He urged persistence in prayer. If at first you don't succeed, try, try again. Like Lincoln, Jesus loved to tell stories to illustrate His point, and to emphasize the value of persistence in prayer. He told of a woman who demanded justice of a certain judge and importuned him until in sheer desperation he granted her request.

Every Christian healer has had experiences where persistent prayer saved his patient. If he had merely said one prayer, as if giving a prescription for the word to fill, he would fall far short of demonstrating the law. Elijah prayed persistently until the little cloud appeared, or as we should say, he had a "realization"; then the manifestation followed.

The Bible is treasured as the word of God because it records so many of these apparent miracles; but the fact is that all over this land enough demonstrations of the supermind are taking place every day to fill many books of the size of the Bible. Some of them go on record and people read about them, but these are few compared with the multitude that are happening. All of which goes to prove that there is a restorative law that, if taken advantage of, would heal the world of all its ills.

Many of the old-school faith healers object to the scientific explanation of the healing process. They have believed in a personal God and that all superworld forces are brought about by His personal intervention. However it is much more satisfying to our logical minds to know that God is the law and that the Spirit that we have thought of as a projection from

Him is in fact He in His own spiritual identity. This is the teaching of Jesus, and our men of science are proving it to be true. And understanding of this all-accessible Truth is making seers, prophets and mighty men of God out of pygmies. On every hand men of mediocre ability are becoming world leaders through exploiting the supermind qualities that they have merely glimpsed as existing within them.

These ephemeral Caesars have gained a meager inkling of disciplined mind's dominion and are using it to control the negative mass thought, and through the hypnotic force of words they are evolving chaos and dark night the world over.

When men accept and understand Jesus' teaching about the mastery of the spiritual man, all the evils that arise from these upstart saviors will disappear. But now in the night of mind's eclipse

"We petty men
Walk under his huge legs and peep about
To find ourselves dishonorable graves."

Then the question arises, If this supermind ability is in every man, why is it not more widely understood and used?

There are several answers to this pertinent question, the most plausible being the lack of human initiative. Men prefer to let others do their thinking for them. This is especially true in matters religious. The race thought has been so saturated with the belief that spiritual revelation must come through some authorized channel that the man without an ecclesiastical degree is timid about expressing an opinion about God or man's spiritual nature.

Jesus broke this hypnotic spell when without

clesiastical authority He claimed to be the Son of God.

We should remember that Jesus included as sons of God all those who, as He said, are "my sheep," that is, follow Him. He quoted Psalm 82, in which it is written,

"I said, Ye are gods,
And all of you sons of the Most High."

The church elders and the people cried, "Crucify *him!*" Jesus taught great truths, which were grasped by but a few open-minded followers, and they formed a new church. They in turn, after doing mighty works for hundreds of years, built an ecclesiastical hierarchy from which the common people were excluded. The Church Fathers gathered and selected certain religious manuscripts and compiled the Bible, which they proclaimed to be the very Word of God, to be read and interpreted by those only having the authority of the church.

Here again we see positive thought submitting to negative thought, thereby keeping the world in darkness for ages.

As Luther started the Protestant Reformation so we are now at the beginning of another reformation, in which the freedom and power of man spiritually will not only be taught but demonstrated.

The super mind demonstrations that mark this modern religious reformation seem so at variance with nature that they are still looked upon as miracles, notwithstanding the fact that logic and science shout from the housetops the universality of law.

Those who study the spiritual import of Jesus' teaching have revealed to them a mental technique

for which no adequate language has yet been vented.

The Jews demanded of Jesus that He tell th plainly, and His reply was that the works would t tify that He was the Son of God and that He and Father were one. We who have experienced Sp baptism freely testify to the dynamic thrill that ples through the nerves for days and months and often repeated in silent meditation for years after t first outpour. Thus revelation, observation, and actu experience prove that man develops spirituality cording to a divine pattern, called in Genesis t image and likeness of God. The natural man in t physical world is merely the beginning of the form tion of the man planned by creative Mind. Wh the natural man finishes his unfoldment he enters t next cycle, that of the Christ man illustrated by Jesu In our schools the student is expected to get his ed cation in a certain number of years. So in the divi school we are limited to the cycle that is spoken of the "end of the age." The human cycle for this ear is billions of years in length, and we are just no beginning the cycle of the divine man, which will of equal length. Jesus was the first man or fruit the earth's first cycle. He opened the way for all tho who aspire to the attainment of immortality. To t present time the followers of Jesus have been to by spiritual leaders that He taught the immortali of the soul only. But now it is revealed that He in mortalized His body and said, "Follow me." It w man's sins that brought death to his body, and h redemption must include the healing of the bod When the mind or soul is healed of its sins the bod

l respond. "Your body is a temple of the Holy rit, which is in you, which ye have from God."

So we find as we study and apply the doctrine of us that our body must be included. Faith in the nipresent pure substance precipitates that substance body and we are transformed.

Proofs may be found in profusion that the divine v of body restoration is in action in a large way ht here in our midst. Our literature teems with tes-nonials of persons who have been healed, and they n be found and will give personal proof that they e indebted to God for renewed health, strength, osperity, and happiness. Thus it is not necessary to engthen your faith by reading about the work of od in ages past; you can personally consult your xt-door neighbor, who can doubtless tell you of arvels fully as great as any recorded in the Bible.

The majority of cases that come to us belong to e class of the discouraged woman told of in Luke 43, "who had spent all her living upon physicians, d could not be healed." Doctors have pronounced em incurable, and as a last resort they try God. The ardest part of the work in their healing is to get out f their mind the verdict of the doctor that their se is incurable. We have discovered that there are o incurables. "With God all things are possible." ny experienced metaphysical healer will tell you that e has been the instrument through which all the opular diseases have been healed.

Some of the stories told by patients are beyond uman credence; for example, the restoration of the es of a man from whom they had been removed, nd the growth of the nose of a woman who had lost

it by disease. These are very rare but well authent cated in metaphysical circles. I am not prepared t give the names of these cases, but I can testify to m own healing of tuberculosis of the hip. Whe a boy of ten I was taken with what was at first dia nosed as rheumatism, but developed into a ver serious case of hip disease. I was in bed over a yea and from that time an invalid in constant pain fo twenty-five years, or until I began the application o the divine law. Two very large tubercular abscesse developed at the head of the hip bone, which th doctors said would finally drain away my life. But managed to get about on crutches, with a four-inc cork-and-steel extension on the right leg. The hi bone was out of the socket and stiff. The leg shrivele and ceased to grow. The whole right side became in volved; my right ear was deaf and my right eye weak From hip to knee the flesh was a glassy adhesion wit but little sensation.

When I began applying the spiritual treatmen there was for a long time slight response in the leg but I felt better, and I found that I began to hea with the right ear. Then gradually I noticed that I had more feeling in the leg. Then as the years went b the ossified joint began to get limber, and the shrunk en flesh filled out until the right leg was almost equa to the other. Then I discarded the cork-and-steel ex tension and wore an ordinary shoe with a double hee about an inch in height. Now the leg is almost a large as the other, the muscles are restored, and al though the hip bone is not yet in the socket, I an certain that it soon will be and that I shall be made perfectly whole.

I am giving minute details of my healing because it would be considered a medical impossibility and a miracle from a religious standpoint. However I have watched the restoration year after year as I applied the power of thought, and I know it is under divine law. So I am satisfied that here is proof of a law that the mind builds the body, and can restore it.

My application of the divine law in restoring health to a limb has also resulted in a regeneration of my whole body. Although ninety-two years of age, I am being rejuvenated and my whole organism is going through a transformation that can only end in body perpetuity. In the face of human experience this of course seems a preposterous claim, but all the signs of feebleness and advancing years are disappearing from face and form, and I can arrive at no other conclusion than that I am fulfilling the promise of the Bible "So *that* thy youth is renewed like the eagle."

## Arrow of Light

*Ruth Harwood*

Lines cannot point in one direction only.
Some seem to point us downward
Into darkness of the night.
If we but seek more fully,
If we but see aright,
We find their other ends can be
As shining arrows
Pointing toward the light!

# *The Keepsakes That Keep Me*

SHELDON SHEPARD

I WAS SURPRISED when I walked into Aunt Nella house and saw John's photographs and trophi just where they were before she hid them. Jol was John Needlan, my cousin, who had been kille on Iwo Jima. He was twenty-two and as promising lad as I ever knew. He won his college letter in trac and baseball and was a sub on the football team. H did varsity debating and headed the drama club a well as doing a little in music.

The last time I had been in the house not a thin of John's was to be seen, nor anything to remind on of him. Aunt Nella had put them all out of sight.

"Oh, I just can't stand it," she said, holding he hands together in front of her in a pitiful littl gesture. "I can't have them around. They remind m of John and all the little ways he had. That littl picture made when he fell off the horse out at th farm when he was six, why I—it breaks my heart."

Yet on the mantel now I saw that little picture John standing there trying to smile, with his eye full of tears. It was enough to make anyone sad especially one who knew John; and his other photo graphs too, his high-school graduation picture, on picture in his college baseball uniform, and two made the day he was commissioned. She noticed tha I was looking at them.

"You are wondering about the pictures, aren' you," she said with a smile, and I knew some grea

hange had taken place in her. "Yes, they are all up, nd here in the den his souvenirs too."

She led the way into the den, and I saw the complete display of John's souvenirs—college ribbons, ups, and medals, and trophies he had sent home om various Pacific regions. Some I had not seen efore; evidently they arrived after the news of his eath in action.

"I think you never saw the Japanese battle flag," he said; "or the knife and gun."

"No, I didn't."

"They came since you were here—with John's hings, you know. For a long time I didn't open hem—just stored them upstairs with the rest."

Then as we sat and visited Aunt Nella told me ow the change in her had come about. I think her xperience follows a pattern that might be helpful o every person who suffers a loss. For she found a way to turn all her thoughts, including her use of keepsakes of John, to the steadiness of her step, her own peace of mind, and something that shone on her face and through her eyes with a kind of light I had never seen there. It was certainly a sort of inspiration, the glow of a newly discovered brightness of the heart.

When the news first came she walked about the house, looking at John's photographs while she wept. She handled the Japanese money, the grass skirt he had sent home, each touch slashing into her heart like a knife. At last she felt she could not endure the constant reminders, the digs they took into her soul. So she took them all, souvenirs, photographs, trophies, and put them in the storeroom

upstairs. When his personal belongings came fro
the front, she dumped them there quickly with th
rest.

"Then there came the time when I knew I had t
go over his things—sort them, you know, and mak
final disposition of them," she explained. "I went int
the storeroom and started to work. It nearly kille
me. Everything I touched or saw hit my mind wit
some remembrance of tenderness—his childhood, th
things he endured out there on those islands, hi
death."

She stopped for a moment as if her thoughts wer
going over all those things. A deep tenderness wa
in her, but I saw that it was not despair now, no
even grief. I waited and finally she went on.

"Suddenly in the midst of it I nearly choked
The walls seemed to press in on me. I felt I should
smother if I did not get out of there. But then
knew I should only have to come back and go
through it again. I went to the window and stood fo
a moment. Then some way—I don't know just how
—I began to feel that I had to decide how I wa
going to handle myself. I suppose it was the fact tha
I had just made a decision not to run out of the room
and postpone going through the things. Anyway
seemed to say to myself that I had to decide right
now what I was going to do about John's belongings
and pictures, and also what I was going to do about
myself. I mean it dawned dimly on me that I had
to make some sort of decision about how I was to act
under the circumstances and in the future."

Then she explained that with that thought she
felt a bit of relief. That mysterious strength, I sup-

ose, that comes to every person the instant he be-ins to feel the necessity as well as the possibility of is choosing a course of conduct. There is something n the human spirit that seems to rise up to be master when it is given a chance. Usually when a person urns from his fear or grief to begin asking what he must do, he experiences a new strength, and even more when he starts into action. So it happened with Aunt Nella. She felt stronger and she began to see more clearly.

"It seemed as if all at once I saw three paths ahead of me, and I knew I had to make a choice. The strange thing about it is that for the first time I realized I did have a choice. Before that it had seemed I was doomed—that was the only certainty."

What she saw ahead of her as three paths branching out from the point in experience where she stood was merely the natural choices into which all use of events and circumstances fall. They are the three choices everyone faces constantly; and when I saw the wonderful transformation that had taken place in Aunt Nella I knew that upon a person's choice would depend the entire values of his life. It applies to little things as well, but in connection with these big things, where one feels the foundations of one's personal universe shaking, the effects of decision reach every corner of life and make or mar its brightness.

"I was following one definite path in my reactions," she continued in explanation. "I saw that. I was putting John and everything that reminded me of him as far away from me as possible. I intended to sort his things, give away some and put the rest

where I should not be continually running into ther I had decided that continual thoughts of his chil hood, the promise of his high-school career, and a he must have gone through in the army was to much for me.

"Then I could see that some of my friends, fo lowing a distinctly different road, were more or le torturing themselves with the keepsakes of their love ones. They were living in an atmosphere of grief an nursing a good deal of pity for themselves by keep ing pictures and reminders all about the house an being constantly thrown into spells of grief an sorrow. That was what I wanted to avoid."

She stopped for a while, and I saw tenderne and grief and peace vying for supremacy in he eyes.

"Those are two of the roads," I said, "but neithe of them seem to me to be the one you took."

"No. It was the third, and I don't know that can describe it. I felt its difference then perhaps mor definitely than I do now, though of course you ca see I have peace of mind now in the place of th distraction in which you last saw me."

"Yes," I answered, "I can see that."

"Well, it's the road. That day in the storeroon I came to feel that John would want everything as sociated with him to be a help to me. He was s thoughtful. I felt that I could make all reminder of him bring to me now the joys and love we had ha as something still to—oh, you can't say those things The words don't fit."

"I know."

"It is just that now the past we had is not some

ing to torture me with its absence. It is a present easure—no, I am not living in that past either. But I go on today there are a thousand little jewels of ought and memory stored up in my heart to give diance to me and to all I have to do."

I knew she wanted to say something more, but I dn't know quite how to prompt it. So we sat in lence for a little while.

Finally she spoke quietly and with a kind of everence. "There's something else that has come o me. Even more than the other, it is something one an't say. I don't know just how it came about; but I uppose it was the result of my deciding I could noose the way I would take, the manner in which would use this experience. Somehow I feel that it's l right—about John. No, that isn't it. I can't say it. ut when I thought of the wonderful boy he was, nd when I saw the stars shining, the grass growing, nd heard children playing just the same after he as gone, it came to me that there is some great im-ersonal thing in life that gathers up these experi-nces and uses them.

"I felt that John's beautiful character, the love e gave me, and the contribution he made to the evelopment of a better world—all these were beau-ful, glorious. They belong in a glorious universe. hey must."

I knew her explanation was not satisfactory to er. Who can put into words the peace and under-anding that sifts through the window of a sorrow o brighten a heart? Maybe we have tried to put oo much of the depths of experience into words. hat might be what has mixed us up so. But I

knew Aunt Nella had found some deep and sol
foundation on which to erect her temple of peac
and I was glad.

"So your third road was to use John's pictures ar
souvenirs to remind you of joys you still have b
cause you treasure them and to say to you that som
how in the great ultimates all is well."

"Yes, it is something like that. There are gre
empty places yet of course. But they have a ligh
in them."

"I can understand how you came to feel that yo
wanted to keep John's things."

"No," she said, and then after a pause, "tha
is not it. John's things keep me."

## Only the Good Listener

*Mabel Hatton Marks*

Let us be still and practice the fine art
Of listening, that we may hear His word;
For always in the silence of the heart
His counseling are heard.

And as each smallest sound comes strangely clear
Upon the deepest stillness of the night
So in heart meditation do we hear
The voice of Truth and light.

And only the good listener can be
Receptive to that inner voice divine;
It teaches us the life of harmony
In tune with God's design.

# *The First Step*

ZELIA M. WALTERS

WHEN WE MEET any problem that seems insoluble there is always one short forward step that can be taken. It may look e a small thing, but it is the beginning of the lution. If we can take this first step in full faith e shall find the next step opening before us—and en the next and the next—until we come out in surance and peace. We need never be in any doubt out that next step. We have always with us the vine tuition. If we quiet our clamorous or resentful ind, and in the silence listen for the inner voice, e shall know plainly the next thing to do. It is ways a simple thing, entirely practical; for Christ eaks to us in the terms of our daily life.

When considering that all of us at some time eet these difficult situations I was reminded of hat Priscilla Anderson had told me of her experinces. She took her problem to an old friend, who ave her the helpful thought that directed her to the ne divine source of wisdom. Priscilla was ready to sten to the Christ teaching, and her way was clear fter that.

Because there is such a contrast in Priscilla's oughts and actions "before and after" listening to e teaching, I should like to present the story in her wn words as she told it to me. As long as she relied n her own wisdom she was growing more confused and resentful all the time. After she had taken

Christ's one magic word into her thoughts the li
shone out, and there was no more difficulty.

When Bart first told me that he thought we ou
to take his father into our home for at least part
the time I agreed warmly. Bart's mother had d
before I came into the family. I knew the father
living by himself in the family home. I had ne
been there, and knew nothing of how he lived. I
he had visited us for a week at intervals. He alw
needed buttons sewed on, and he seemed pathetica
pleased with our meals, so I concluded he was pr
ably a sketchy housekeeper. Of course he ought
come and live with us. I would make him welcor
He would find enough activity in helping Bart w
the outside work. Bart was in war work, which h
sprung up near our small town. We lived upon
small farm. Bart tried to take care of orcha
gardens, and poultry after his hours in the facto
I couldn't help him much, for we had a year-old bal

So the old home was cleared and rented, a
Father came to live with us. I truly tried to make h
feel at home; I went out of my way to do little thin
that I hoped would please him. So I was grea
surprised at the outbreak that occurred about t
weeks after Father came.

I was trying to train little Tommy in good habi
After feeding him at two o'clock I would put h
in his bed and expect him to take a nap. This h
been routine ever since he was born. Usually he we
right to sleep. Sometimes he fussed a bit, wanti
more attention and play. My rule was that he mu
be left alone to sleep. One day when he was cryi
protestingly Father called out to me sharply.

"Don't you hear that baby crying? What kind a mother are you? He's been crying for half an ur, and you sit there over a book instead of taking re of him."

An equally sharp answer rose to my lips. But I ntrolled it. I paused long enough to get my mind order and then I answered pleasantly: "I don't ant to take him up every time he asks for attention. ou know that would make a spoiled baby of him. s time for his nap, and he must learn to go to sleep this time."

I got up and took my book to the kitchen. I didn't ant any argument about it. Father went to the bed- om, took Tommy out of his bed, and played with m awhile; thus he missed his nap and was cross d fretful when Bart came home. Bart had only at half hour to see his son each day, and I planned have the baby fed, dressed, and happy at that time. was smoldering inside, but I said nothing to Bart.

Autumn was coming on, and most of the outdoor ork that had kept Father busy was done, and he was the house more. Several other small irritating ings happened in the next weeks. Then one day hen I tried to open the bedroom window after tting Tommy in bed, I found the window fastened wn with a nail. Father had protested the day be- re when I had opened the window after putting ommy to bed for his nap. He said the child needed be kept warm, and that was just a notion of mine out his needing fresh air. I got my kitchen tool kit d drew out the nail. Then I told Father briefly t with emphasis that the window would be opened ch day.

Small matters causing friction kept arising, m
of them in connection with Tommy. Father jeered
all my ideas about child training—just a lot of ne
fangled nonsense. He had brought up a family wi
out any of that and guessed they had turned
pretty well. I reminded him that Bart and I had talk
over Tommy's training and agreed about it. But
petty nagging did not cease.

The matter that I thought too much to bear ca
up when Tommy was almost two. I came into t
living room to find Father giving Tommy a sip
beer from his glass. I knew Father kept bottles
beer in his room, but I did not think his perso
habits were any of my business and I had nev
spoken of it. But neither Bart nor I used alcoho
drinks. That was another of the things we had
cided at the beginning of our life together.

I am not a very patient person. All my pent-
irritation exploded at this point. I dashed the gla
from his hand and cried, "You cannot give th
stuff to my baby."

For a moment I thought he was going to stri
me. But he did not. He began to sputter, "You thi
you know more than your elders, you young smarty

Tommy was yelling at the top of his voice. H
had never seen me in a temper before, and when th
two of us kept hurling out words of rage it was t
much for him. I took him in my arms and fled.
my own room I sang to him, and told him stori
until he was quiet.

But I told Bart that evening. He said he woul
speak to Father, and he must have made it persuasiv
for there was quiet in the home after that. I trie

t to provoke Father, but I did keep a close watch
ıen Tommy was with him. I just didn't trust him
y more. As I look back now I remember some-
ing I missed at the time. Tommy always wanted
be with his grandfather. I should have thought
the significance of that.

The next spring Father went to stay with his
der son for a while. We were expecting our second
ild, and Bart wanted to make things as easy as
ssible for me.

When Tommy's sister was three months old Fa-
er came back. I had thought (and maybe hoped)
at he wouldn't. I couldn't see why he did, for I
ıs sure by this time that he didn't like me.

The old annoyances began again. He picked up
e baby when she cried. He gave Tommy things to
t that I didn't want him to have. Sometimes he lost
s temper and scolded Tommy until the child would
me to me weeping. He was such a disturbing in-
ence that I felt it was beginning to affect my health.

That was when I decided to tell my old friend
out it. If anyone could give me helpful advice she
uld. She had been my teacher in high school, and
fore that she had been a family friend. Now she
ıs teaching a class in Practical Christianity, and I
d heard more than once what that teaching was
ing in the lives of troubled people.

I sat in relaxed ease in her study, and told her
e story of all the friction that had developed in
r home since Father had come to live with us. I
ished by saying: "I can't endure it any longer. It
't good for the children nor for me, and though
have never discussed it with Bart I'm sure it is

beginning to affect him too. There must be a chang
and I don't know how to approach Bart about it
don't want him to feel I'm shirking the job of cari
for his father."

My friend's understanding was balm for my so
heart. She began to talk, and after a while I kne
that she was giving me something more importa
than an easy cushion for my bruised sensibilities.

"You are quite right," she said, "there must
a change. Such friction in the home is not fair to th
children, and it will destroy the peace and happine
of all of you. We must consider the things that ca
be done. Your home may not be the place fo
Bart's father. We can't decide about that until oth
things have been tried, and certainly you and Ba
cannot tell him he is not welcome there. When h
leaves it must be of his own will, and he must leav
assured of the love of his son and daughter.

"You know, Priscilla, you cannot profitably com
into a new environment and experience until yo
have conquered in the old. The problem wouldn't b
settled if you took your children and went away. I
would just come up again in another place, amon
other people. Nor can it be settled by putting Bart'
father out of your home. We never settle anythin
by running away from it. Our problems are part o
our education. We must master them where the
are if we want to be ready for promotion to the nex
grade. So let's see what you can do to begin on thi
tough one right now. Of course the children are th
first consideration. They are being formed to be citi
zens of God's kingdom on earth. You are quite righ
in taking a firm stand on the ground that nothing

ast be done to injure them. But outbursts of temr are bad for them too, as you found out when ommy shrieked in terror. When the next crisis ises you must control your temper. Only then can u be master of the situation. Tell your father firmly t calmly that this thing cannot be done because you ow it is bad for the children. Do not wait for an gument from him. Go away when you have made ur stand. That will probably end the matter.

"And now let us get at the real root of all the ouble: Do you love your father-in-law?"

"No," I said unhesitatingly. But refrained from dding that I thought him a disgusting old man.

"Do you wish him ill?" she went on. "Would ou like to see him hurt or sick or even dead?"

"Oh, no, certainly not. I've never wished him ny ill. I wish him well. I hope he may have good ealth, and prosper and be happy. But I wish he vould go away."

"That will do to start with. Love begins by wishng good to another. That is the first step. It goes on from there to helping to bring good to another, nd then it graduates by seeing good in another. Now you wish him well. You've brought good to im in giving him a secure home. Can you see any good at all in him?"

I could answer that at once. "Yes. He has been fine with the children. He plays with them, makes toys for them, sings to them. They adore him. If only he would remember that I'm trying to train them in regular habits. He takes them up if they cry when I put them in bed for a nap, and he feeds them anything they ask for at any time. Then he

has been wonderful about the farm work. It's
Bart's shoulders entirely. That's been a great help.
felt that Bart was doing too much when he went
his job each day and did farm work in the evenin
He's helpful around the house too, saving me mar
little jobs. He's usually cheerful, though he do
fly into a temper at times. And I'm sure he doesn
like me."

I looked at the teacher. She was smiling, and
smiled too. I was astonished at how many goo
things I could name about him.

"I see what you mean," I said. "I've been
slacker. Of course he is a nice person. He's Bart
father. I'll look for the good, and trim the thorn
growths out of my own disposition."

"When you conquer where you are with what yo
have you'll see the whole problem smoothing out,
said the teacher.

I did see the whole problem smooth out in such
short time. When other problems cropped up
remembered what my counselor had said, and
found her rule always worked. "Conquer where yo
are, with what you have."

I took a firm stand about giving the children any
thing to eat or drink, and Father took it quite meekly
I began to notice and thank him for all his help.
asked Bart to notice how the children loved Father
and Father's self-respect grew visibly. But the rea
surprise was the whole solution.

Father came in one autumn day looking as if h
had great news.

"Priscilla," he said, "the crops are in, and you
don't need me so much now. So I've taken a job in

he defense plant. I met one of my old neighbors the ther day, and he's got a job there—work that I ould do easy as falling off a log. So I went in to see he manager. And would you believe it, he was glad o get me. And here I've been thinking I was laid on the shelf years ago. So I'm going to work next Monday. My old neighbor Len Hardy and his wife re living down near the plant. I'm going to board with them so I'll be right handy to my work."

Bart and I told him how glad we were that he had a job he liked and that he could feel he was helping with the national effort. We said we'd miss him, and we meant it. And how the children would miss him!

"I'll come out to see them Sundays," he said. "I'll sure miss the little tykes, and I sure don't want them to forget me."

Father went to work. I can't explain all that his job did for him, and for us. He was no longer an elderly, dependent child. He was a self-respecting man, standing on his own feet, doing needed work, earning more money than he ever had earned before in his life. I'd been thinking of him as an old man. He no longer looked old. There were several men in the factory ten or fifteen years older than he, and he said with a chuckle that he was just a youngster.

Long ago Jesus told us the universal solvent for all the hard and distressing things of life. He said it was love. He knew it would always work. The harder the problem the more the love needed. How slow we have been to learn that simple primary lesson in words of one syllable.

Love and more love, that is all you need.

# *What Truth Means to My Patients*

JANET MASON

I HAD BEEN a nurse for ten years when I firs came into the realization that there is an unseer healing force transcending the power of man. had read accounts of the work done by what I terme "so-called healers" and had known cases of heal ing in which the doctors had given up all hope. Ye I took refuge in the thought that "it just happened.'

Such was my state of mind when Mary Lewi was brought to the hospital. A diagnosis disclosed cancer of the stomach. It seemed hard that one so young—she was twenty—should have life cut short.

I said we, the doctors and nurses, believed this. But Mary never once conceded that she was to die. The morning when we were to operate she said to me: "I shall not die, Miss Mason. God put me here to do a certain work, and He will not take me until that work is done."

Upon opening the stomach it was found that the cancer was so far advanced that an operation was useless. She might live six months was the verdict.

When Mary was told this she was quiet for a moment, then said: "I have always wanted to spend a winter in California, to smell the orange blossoms and to lie for hours in the warm sunshine dreaming and planning my lifework, and now is such a good time to carry out my wish."

She smiled at the expression of pity in my face. "Really you must not pity me," she said. "I am not

going to die. I am going to live and go on helping others to live. For you see, nurse, God is my healer."

Mary had an aunt on the West Coast with whom she planned to stay, and a week later she left Chicago for California. Just before she left the hospital she gave me a little magazine that I had seen her reading. "Please read this, nurse, and you will understand why I say I shall not die."

I put the magazine in my desk, but not until months later did I open and read it. Several times I laid it down with the thought that it was "another of these newfangled ideas about healing." Yet if this idea could keep Mary Lewis from dying in six months, then I knew that I would have to admit that miracles still happen.

I mentally scoffed at this message of Truth, as it was called. But something impelled me to put that little magazine back in my desk instead of dropping it in the wastebasket. One statement I found there stayed with me: "God's ways are not our ways." I would ponder this in my mind at times during the day and at night: our ways the ways of limitation, of restriction; God's ways, the ways of unlimited power to meet any and every need. Of course I had read that many times, had been taught it as a child. But never until now had I thought of the practical meaning; never until Mary Lewis had so confidently claimed life and health instead of the suffering and death that the doctors had decreed for her. Our way had limited her days. God's way meant no limit. Man the finite; God the infinite. Mary had claimed the infinite while we claimed only the finite, the limited.

During the next six months I became an earnest

student of Truth. I not only studied Truth but bega to apply its teachings in my daily work with the sic Gradually I came to look beyond the outward a pearance. Symptoms, operations, and drugs came t mean the unreal, not the real. They were "our ways, while beyond and above them were "God's ways" health, not sickness; life, not death.

It was fall when Mary Lewis left Chicago. The one day the following summer I was called into th office. A young woman came toward me, her eye shining, every movement one of vibrant life.

"Mary Lewis!" What I saw was what I onc thought a miracle. I knew now it was the natura working out of a natural law. Mary had claime the reality, "God's ways."

Three years have passed, full, happy years fo me, yes, and rich years for Mary Lewis; for sinc her healing she has become a veritable fountain fo the overflowing of health and healing to others Through her understanding and superb faith in the all-powerful supply of God's infinite life she is a channel through which His healing is reaching many who have been given up as hopeless cases.

I also have the happiness of knowing that I have helped to plant the seed of Truth in the minds of many patients, seeing it grow and become a source of power in later days. What Truth has meant to me it has meant to many of my patients.

A year ago I left the East and came to the West Coast. I am still a nurse, but I am humbly conscious that always there is beside me the power of God directing and giving of His power to restore health and strength.

# *Healing Power Almighty*

THE GREATEST HEALING TREATMENT

GEORGIANA TREE WEST

*Part II*

THROUGHOUT THE HISTORY of mankind runs the continuous story of miracles wrought by prayer. The most prayerful person of all times, and the greatest miracle worker, was Jesus Christ. Those who followed Him in His earthly ministry and watched His use of spiritual power in healing the sick of mind and body realized that the power He used was His through prayer. They saw His beautiful awareness of God's presence and power within Him and realized that He walked in this close intimacy with God because He so constantly turned His thought prayerfully toward His heavenly Father. And so they begged Him, "Lord, teach us to pray!"

In His great wisdom He gave them the prayer that covers every possible need of all humanity. Few people realize that the Lord's Prayer is a perfect healing treatment for any type of ailment. It is the most comprehensive application of the principle of spiritual healing ever given to the world. The threefold nature of the principle of spiritual healing, acknowledgment, appropriation, and embodiment, is incorporated in it.

It begins with acknowledgment of God's presence in the words "Our Father." The next phrase, "which art in heaven," beholds the radiant Spirit almighty as dwelling within the soul. This is appro-

priation. Then the prayer proceeds to declare the embodiment of Spirit in mind, body, and affairs.

As we reverently say, "Our Father," we are acknowledging God's presence as a living, loving, wise, all-powerful mind that created, sustains, and ever dwells in us; the mind that conceived and brought us forth out of its own living intelligence, making us living souls. When we say "which art in heaven" we appropriate this Spirit almighty, we claim it as our very own; for we have Jesus Christ's assurance that heaven, the kingdom of God, is within us. In the very opening sentence of this great healing treatment we feel the glory in the midst of us which Paul called "Christ in you, the hope of glory."

In the next statement we declare the embodiment of the Spirit almighty within us. "Hallowed be thy name" is a statement pregnant with mystic meaning. The word hallowed means "holy" and stems from the same root word as "whole." Since that which is whole is perfect in all its parts we may also consider the word hallowed as meaning perfect. Throughout our Scriptures the "name" is used as meaning the revelation of the nature of Spirit. "He leadeth me in the paths of righteousness for his name's sake" is a good example. We may interpret it as meaning that God leads us in paths of right action because of the revelation of His nature within us. "Hallowed be thy name" is a healing treatment in itself when rightly understood. In any physical difficulty we may understand it to mean "Perfect be the revelation of the nature of Thy radiant life within us." In any discord between ourselves and others we may use its healing potency by realizing that we are

declaring "Perfect be the revelation of Thy nature as divine love, the harmonizing power between us." In any situation of failure or lack we may declare fervently, "Hallowed be thy name"; meaning "Perfect be the revelation of Thy nature as the guiding wisdom and the providing power almighty in this situation."

Jesus spoke often of "the kingdom," meaning heaven or that state of harmony in which Spirit eternally dwells. He declared that this kingdom is within man's own soul. Bearing this in mind, we see in the statement "Thy kingdom come" a serene acceptance of this heavenly harmony within ourselves. When the action of Spirit is revealed in any situation all discord vanishes. If harsh words have been spoken and we are smarting under a sense of injustice, the prayer "Thy kingdom come" invokes the healing power of divine love and calls upon harmony to replace discord. If the body registers discomfort or disease there is some disruption of its orderly functioning. "Order is Heaven's first law," and when we pray, "Thy kingdom come," we are knowing that the many functions of the body are established in divine order. What is true of the body is also true of our affairs. Wherever there is discord in human affairs there is a lack of divine order. Wherever there is evidence of failue or lack of any good thing there is a disruption of our divinely orderly existence. As we pray "Thy kingdom come" the eye of the inner vision sees the situation, whatever it may be, established in divine order. All discord vanishes as faith declares the rhythmic harmony of Spirit in the words "Thy kingdom come."

It is unfortunate that the idea of resignation to suffering has been associated with the next glorious healing statement: "Thy will be done in earth, as *it is* in heaven." God's will can never be anything less than absolute good for us. It is impossible for us to accept the *fullness* of God's good will until, like Jesus Christ, we are perfectly aware of it constantly. However we are capable of accepting God's good will to a certain degree. We can agree that it is His good will that we be healthy, strong, and vigorous as we live His life for Him here on earth. We can agree that it is His good will that we be free from fears and doubts and worries and consequently free from failure and lack. Each mind forms its own pattern of the good it desires of God. The good you desire may not be the good your neighbor desires, but whatever you can see with the eye of your inner vision you can receive through faith. The promise is "The land which thou seest, to thee will I give it." We may have whatever of good we are capable of accepting at God's hand. In the prayer "Thy will be done in earth, as *it is* in heaven" we are declaring our readiness to accept as much as we are capable of accepting of God's good will in our daily life. His perfect will for us is done in that kingdom of heavenly harmony within us where His Spirit dwells.

Oftentimes the intellect and the emotions have the unfortunate habit of desiring the unworthy. They desire the things that gratify the sense appetites and the selfish little ego that is still unawakened to its spiritual glory. It is easy to deceive ourselves into believing that the gratification of such desires is God's good will for us. For this reason it is impera-

tive that in shaping our desires we remember our spiritual origin and hold ourselves receptive and obedient to divine guidance.

Every earthly ill is bred of man's will moving in opposition to God's will. When we pray, "Thy will be done in earth, as *it is* in heaven," we are seeing all opposition to God's good will as dissolved into the nothingness to which it belongs. In our acceptance of His good will our earthly life becomes more richly blessed with the heavenly harmonies. We know more of health and strength, of peace and happiness, of success and joyous well-being when we heal our earthly difficulties by praying, "Thy will be done in earth, as *it is* in heaven."

The fifth statement in this greatest of all healing treatments, "Give us this day our daily bread," is far more than a prayer for food and creature comforts. In the language of mysticism bread is used to symbolize spiritual substance. We find frequent use of the word bread in its mystical meaning in the life and teachings of Jesus Christ. He was born in Bethlehem, which means "house of bread," according to the Hebrew characters that compose the name. When the mystical meaning of bread is understood the inference is clear that out of spiritual substance came the One whom John called the light of the world. Jesus spoke of the bread of God that gives life unto the world; He said, "I am the bread of life." He was speaking of the pure, perfect, holy substance of Spirit, which is the essence or inner reality of all that is. Again He spoke of Himself as "living bread," and at the Last Supper He broke bread and gave it to the disciples, saying, "Take, eat; this is my body."

Taking all this into consideration, we see that when Jesus taught the disciples to pray, "Give us this day our daily bread," He was telling them to ask that they be blessed richly with the very substance of Spirit every day of their life.

Being blessed with spiritual substance they would surely have the fulfillment of every good and just need of both soul and body. Spiritual substance is the living essence of all that is. It is the energy of Divine Mind, the basis of all form, the substance out of which all creation is molded. It is that of which Paul spoke when he said that the things that are seen are not made "out of things which appear." Our Scriptures reveal that faith molds spiritual substance into the fulfillment of our needs. So when we pray with understanding hearts, "Give us this day our daily bread," we are really praying, "Give us of Thy spiritual substance molded through faith into the fulfillment of our every just need this day."

"Forgive us our debts, as we forgive our debtors." Jesus Christ revealed that love is the law of life, and forgiveness is an essential of love. We cannot live our earthly life in obedience to God's law of love until we have learned how to forgive. A life that is tainted with hatred in the form of grudges, resentment, condemnation, and desire for revenge can never know true peace and harmony. Unforgiveness is the ally of hatred. It can be dissolved into the nothingness to which it belongs when we let the forgiving love of Jesus Christ fill our heart. It was out of His great love that He besought us to pray for the power to forgive others. He knew that the power of forgiveness in us carries in its wake divine for-

giveness for our own shortcomings. When He taught us to pray, "Forgive us our debts, as we forgive our debtors," He was teaching us to ask for peace and happiness through willingness to obey the law of love. In this prayer for forgiveness the heart's desire is "Let my life unfold in peace and harmony as I loose and let go all that has hurt or harmed."

The statement "Lead us not into temptation" has suffered severely in translation. One of the oldest versions, a direct translation from the Aramaic, says, "Do not let us enter into worldliness." It is a prayer for strength to resist the temptations of our own erroneous thought and feeling; it is a confident acceptance of the power of Spirit to helping us overcome the temptations of self and the world.

"Deliver us from evil." The final statement of the Lord's Prayer decrees that the protecting power of Spirit, is delivering us from whatever evils may beset us. Violations of the law of cause and effect bring about corresponding results, and these results, which we call evil, make for unhappiness. But the law of grace transcends the law of cause and effect. When we lift our vision from the worldly condition to God's saving presence, the condition is healed: we are delivered from evil. So in this final statement our decree faith declares divine deliverance. It is a fitting climax to the greatest healing treatment.

This healing treatment closes with an ancient doxology which is a burst of praiseful acknowledgement of the divine source from which the desired good had been accepted. "Thine is the kingdom, and the power, and the glory, for ever. Amen."

*(The End)*

# *To Him That Hath*

BESS HIBARGER

MANY ARE the passages deep with meaning i the Book of Books, but few have cause more puzzlement than a brief verse i Mark's gospel: "For he that hath, to him shall b given: and he that hath not, from him shall be take even that which he hath." This pronouncement o Truth which fell from the lips of the Lord of lif Himself is a golden key, an open-sesame to all th treasures of the heart's desire. But it is a key tha must be found and used. Its use is of the utmost im portance to man's happiness.

On the face of it, from the standpoint of huma opinion, this seems a judgment determined by pa tiality: to give to those who have and to take awa from those who have not! It would seem that thos who have not, the very poor, should receive, wherea those who have should be satisfied and be willing t give and share of their store. What is the underlyin mystery to this priceless secret of abundance? That i is priceless we know, for Jesus so urgently insiste on His hearers giving their utmost attention to thi Truth: "If any man have ears to hear, let him hear" and "Take heed what ye hear." What is more em phatic than saying if you have ears or since yo have ears for hearing, listen to this and be sure tha you understand its significance, for this is how the kingdom of heaven operates! This is essentially wha Jesus meant. He had come, He said, to show men the

y to abundant life and that their joy might be full.

This truth is basic. It goes back to the genesis of things. God in His creation saw that everything e had made was good. He had made man in His n image—wonderful fact! At the very beginning e had endowed man with divine rights and prerog-ives, with talents, abilities, capacities to be used for rrying out the Father's will. So every man has mething, something that God has designed for a ecial purpose. In starting from scratch every man arts with divinity! Every man has at least one talent esigned for use in a great plan.

Jesus emphasized this truth in the parable of the lents. This story involves three men variously ifted. Using a gift expands it, doubles it! The man ith one gift was on his way to wealth. A talent was weight, and a money unit of New Testament times orth a few hundred to a few thousand dollars, de-ending on whether it was a silver talent or a gold lent. But the talent in the parable did not seem orth while to its owner. He did not appreciate it. e did not use it. He criticized and misjudged his enerous boss. He buried his gift! The dire con-equence was that it was taken away from him and iven to the man who had deserved the largest gift. Moreover the careless one by his own negligence and negative attitude found himself cast into prison, pre-vented from using whatever power he had.

In urging upon His bearers the importance of His have-and-have-not truth Jesus put a simple question that must have made His listeners smile. Jesus, as you know, had a deep sense of humor, as is revealed by many of His wonderfully wise remarks. He asked,

"Is a candle brought to be put under a bushel, or under a bed? and not to be set in a candlestick?" To Him it seemed incongruous that the people about Him so divinely gifted should be so disease-ridden, so poverty-stricken. "What do you have gifts for," He is asking in effect, "except to use them?" The message of the prophets, of all God's great ones, is ever: Awake, "awake thou that sleepest." Look within. Seek the lost. Unearth that buried treasure and have what God intended that you should have.

Have what? (This is Mr. One Talent speaking.) What have I? When did I ever get a break? If I had two talents like B or five talents like C! But me with just one measly little talent! Where is there any justice in the universe? What have I, what have you, to be merry about? What's the use of trying? What's the use?

This sorry state of mind suggests the taking of an inventory, a spiritual stocktaking. This is of tremendous consequence. It is of importance in every man's life at frequent intervals to examine his stock in trade, to get his bearings, to check his goals. We shall find ourselves far richer than we dream if we honestly make use of all our faculties in taking this exciting inventory.

Emerson says that every man has a calling in his character:

> Each man has his own vocation. The talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side all obstruction is taken away and he sweeps serenely over a deepening channel into an infinite sea. . . . The more truly he

consults his own powers, the more difference will his work exhibit from the work of any other. His ambition is exactly proportioned to his powers. . . . By doing his work he makes the need felt which he can supply . . . By doing his own work he unfolds himself.

The writer of the great essay on "Spiritual Laws" goes on to show that a man can find himself and prove his worth in the world by accepting his own genius or, on the contrary, by neglecting this genius he can be lost.

Mary Austin in her book "Everyman's Genius" says that the exceptional ability called genius is an inborn capacity to utilize the racial experience in meeting the immediate exigencies of life. She calls it uniquely "the growing tip of race life" and insists that because of its peculiar nature of flowering the wonder is that every man should *not* be a genius! Genius is implanted in each of us waiting to be roused to action so that the self-expression of every son and daughter of God will be an instrument in building His world.

"What a man does," says Emerson, "that he has. . . . In himself is his might." Activity is heaven's first law of progress. Every man has initiative, the divine gift that Elbert Hubbard so aptly defined as the faculty of doing the right thing without being told. How can we discover the talent that is to open up our vocation in life, perhaps lead to fame? By doing the duty that lies nearest at hand, by noting the influences to which we are most responsive, by selecting what seems most fit and rejecting what the heart tells us is not ours. Fame becomes a matter of indifference to those who are truly on the way.

Fame comes of itself as the true reward of allegiance to God's will.

As created of God in His image every man has the God faculties of knowing, loving, having dominion, creating beauty, dispensing grace, acting in wisdom, moving toward a goal of perfection. Epictetus, the Grecian philosopher, says that a target is not set up to be missed. This is similar to the saying of Jesus that a candle is not brought to be hidden under a bushel. Moreover, it emphasizes the need of getting direction and skill in moving in the line of one's talent or vocation. It places a special emphasis upon activity and skill.

What have I, do you ask? Look in your heart and see. We are made so that certain things draw us to them and we draw them to us. There is a great magnetic force operating silently but with infinite power to place us where we belong. Woe be unto us if we ignore it! Happy are we when we become still enough to hear the still small voice, to perceive the call, to sense the direction of His need for us. Mrs. Austin has another unique definition for genius: "The capacity of the immediate self [the conscious mind] to use the material stored up in the deep self [the subconscious mind]." In the light of this we may examine ourselves to see how we react to our environment. The ability with which we attempt to adjust and to wield dominion is a key to individual bent or genius.

In perfecting ourselves in the pursuit of happiness training is of tremendous importance. So important is it, insists Mrs. Austin, that it is almost like *making* talent. The purpose of training, she goes on to say, is

make the talent more amenable to the genius waiting expression in the deep self. The most insignificant act in the direction of one's bent is of consequence. In fact, nothing is insignificant. The violet that blooms unseen by human eye in the depths of the forest has its own peculiar role. When the botanist with his trained eye seeks it out and shares it with us, he widens the area of its influence and deepens the appreciation of its beauty.

The expansive influence upon one of following one's bent or of using one's talent is incalculable. This may be readily noticed in persons engaged in the pursuit of a hobby. A friend of mine has a peculiar interest in elephants. She began with a collection of twenty-three toy elephants, all tiny and varied in shape and color. Today she is an authority on the lore and literature of these pachyderms, her collection numbering almost three thousand, with an appraised value running into four figures. It is simply astonishing how an idea pursued with intelligence and zeal attracts multitudes of ideas. How pleasantly surprised the five-talent man must have been when his boss doubled his talents and added as a bonus the one that had been buried by the indifferent servant.

"Do what you can with what you have right where you are" was Theodore Roosevelt's version of Mark 4:25.

You have probably heard the story of the poor carpenter of Hingham whose wife became so exasperated with his ineffectualness that she drove him from their cottage. In his despair he turned for comfort to his one small ability and whittled a shingle into a chain. When the children cried for it,

he asked each one what kind of toy he liked best. This was only after a neighbor had kindly but strongly suggested that Hingham turn his skill to toymaking. So Hingham the despondent became Hingham the opulent. His toys were in such demand that he became the richest man in New England. His success began in his own home with making toys for his own children by whittling water-soaked shingles with a jackknife!

As a target is not set up to be missed, it would be equally absurd to think of trying to hit two targets simultaneously. One reason for many failures is that those who have not are in this condition because they are confused as to goals. They are trying perhaps to reach too many goals, to pursue too many courses of action. This is the danger that besets the two-talent and the five-talent man. What to do with so much talent! Here again the way to happiness requires lowly listening and deep interest in the big plans of the overseer whom Emerson likes to call the Oversoul. If we let our life be an open channel for His thoughts, His love, His will, we shall find doors closing here and opening there with wonderful precision and amazing timing.

Epictetus in his "Golden Sayings" shows us how the true philosophers unify the thoughts of the great. He says:

> God has not only given us these faculties by means of which we may bear everything that comes to pass without being crushed or depressed thereby; but like a good King and Father, He has given us this without let or hindrance, placed wholly at our own disposition, without reserving to Himself any power of impediment or restraint. Though

possessing all these things free and all your own, you do not use them! you do not perceive what it is you have received nor whence it comes, but sit moaning and groaning; some of you blind to the Giver, making no acknowledgment to your Benefactor; others basely giving themselves to complaints and accusations against God.

This Epictetus, a Greek slave contemporary with Paul, speaks nobly and as a Christian when he says:

Should we ever cease hymning and blessing the Divine Power, both openly and in secret, and telling of His gracious gifts? Whether digging or plowing, or eating, should we not sing the hymn to God:

Great is God, for that He has given us such instruments to till the ground withal:

Great is God, for that He hath given us hands, and the power of swallowing and digesting; of unconsciously growing and breathing while we sleep! . . .

Great is God, for that He hath given us a mind to apprehend these things, and duly to use them! . . .

Were I a nightingale, I should do after the manner of a nightingale. Were I a swan, I should do after the manner of a swan. But now, since I am a reasonable being, I must sing to God: that is my work: I do it, nor will I desert this my post, as long as it is granted me to hold it; and upon you too I call to join in this selfsame hymn.

These are beautiful words which have lived through the centuries because they have deserved to live. If Epictetus was a pagan, he truly speaks in his "Golden Sayings" with the voice of Truth, and we can be sure that Jesus would have singled him out and looked upon him with love as one, as one who, having ears to hear, knew how to listen and make his own the vital truth.

Appreciation, praise and action hasten the day when those who have and use what they have will outlaw the creed of greed and misunderstanding.

# *When*

WORRAL G. SONASTINE

OF ALL THE questions that enter the minds of Truth students, I should say the most common one is "When?" "When will my problems be solved; will the solution come in time?" "When will I ever stop letting other people's actions hurt me and make me angry?" "How long will it take me to attain the Christ consciousness?" These are but a few of the "when" questions we ask ourselves and our Truth teachers.

It should be remembered that "with God all things are possible." He has the ability to adjust any inharmony instantly. Whether our problems are solved quickly depends entirely on us. If we have sufficient faith in God, in His ability, and in His willingness to adjust an inharmony, it will be done quickly. On the other hand however if we do not have such faith, it is necessary for us to develop it. This we accomplish through meditation and right thinking. The more we think about God and His omnipotence the greater our faith in Him becomes.

Quite frequently I encounter people who condemn themselves for not having more faith. They seem to be ashamed of the fact that they are unable to demonstrate health or prosperity instantly when the need arises. Such an attitude is entirely unwarranted. There is certainly no reason to feel embarrassed when our faith is not yet strong enough to materialize our needs instantly. A child must learn

to walk before he can run, and surely no one would condemn a youngster for taking a few slow, faltering steps before attempting to walk swiftly and confidently across the room. A demonstration that requires us to increase our faith also gives us an opportunity to develop other qualities that are essential to our well-being. Patience, understanding, courage, strength, and love are just a few of the wonderful qualities we may develop while we are increasing our faith.

I know a man who has been paralyzed for over twenty years. A few years ago he began to study and apply Truth, and since that time his physical condition has been improving slowly but steadily. A friend once remarked to this man how wonderful it would have been if Jesus had been here and healed him when he first became afflicted.

"Yes," the man said. "That would have been wonderful, but I believe I prefer it the way it has been. What I have gained through seeking a perfect body is worth more to me than the most perfect body in the world. Yet I shall have a perfect body in God's good time. An instantaneous healing would have been fine, but I wonder if I should have followed it through to the joyous life. I now have? You know, only one of the ten lepers that Jesus healed thought enough of the matter to return and thank Him."

Immediate demonstrations are of course very desirable, but those which come about more slowly have their merits also. Obviously we should accept the solution to our problem as quickly as we are able to receive it, but when it is necessary to build up our faith we should not condemn ourselves or be

impatient. The answers to our prayers regarding things and circumstances are a secondary matter in the development of spiritual consciousness. The important thing about prayers is not how quickly they are answered but rather how earnestly and persistently we practice them. Jacob had to wrestle with the Lord a long time before he got the blessing he wanted; but because he prevailed and would not let Him go the Lord gave Jacob the additional blessing of changing his name from Jacob (the supplanter) to Israel (one having dominion with God). This is the usual procedure when we persist in our efforts to obtain some particular blessing from God. He not only grants the blessing we desire but also gives us additional blessings as a reward for our perseverance. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

"But," you may ask, "suppose my need is urgent? Suppose I need money at once to prevent a mortgage from being foreclosed, or suppose a loved one is desperately ill—what then? Must I wait to increase my faith before God will answer my prayers?"

One who prays earnestly in the presence of an emergency usually has sufficient faith to meet the need. The very fact that he turns to God at such a time proves he has faith in the Father. When we pray for deliverance in an emergency, our faith is like an airplane taking off; it rises much quicker against a strong wind than it does against a light breeze. So it is with our faith. The more urgent our need the quicker our faith rises to the occasion. No, God does not require us to wait for anything before He answers our prayers.

The statements I have made in this article on the ubject of increasing our faith apply only to those nstances when for some reason or other our Truth demonstrations have been delayed. My purpose in explaining the merits of such demonstrations is to reassure the many who experience them. Surely we should not become discouraged when the answers to our prayers seem to be slow in coming. In such cases the blessings we seek are like pigeons coming home to roost. As they wend their way toward us they gather others of their kind and bring them along.

"When shall I ever stop letting other people hurt me and make me angry?" A woman asked this question of her minister the other day, and he replied, "Just as soon as you realize they are one with you in the Spirit of universal love." Perfect love not only "casteth out fear"; it also dissolves resentment, hate, and anger. If you feel that you cannot love someone because of what he does, love him because of what he is. "Know ye not that your body is a temple of the Holy Spirit which is in you?" With this thought in mind, it is not difficult to forgive the thoughtless words and deeds of others. A constant attitude of forgiveness will contribute more to our happiness than anything else we may say or do. It requires only casual observation to discover that forgiveness is the outstanding characteristic in the character of Jesus. Nearly every statement He made in the Sermon on the Mount was based on forgiveness, and even as He hung on the cross He said, "Father, forgive them; for they know not what they do."

A constant attitude of forgiveness is another of the spiritual qualities that must be cultivated. It can

only be attained through earnest prayer and practice. If you have been seeking earnestly to forgive all things but find yourself making an occasional slip, do not become discouraged or impatient with yourself. You are not, as you may think, being especially disobedient to God. You are simply following the procedure of spiritual development. To fall is not to fail, especially not when you start right in again where you left off when you stumbled. This is the way of attainment.

"How long does it take to attain the Christ consciousness?" This is perhaps the most common of all "when" questions asked by Truth seekers, and I think Jesus gave the most appropriate answer to it when He said, "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." Attainment of the Christ consciousness is a matter of growth. It does not come in answer to a single prayer. It is the result of many prayers. Every answer to prayer that we receive brings us just one step nearer to the attainment of the Christ consciousness or kingdom of heaven, as Jesus called it.

While the kingdom consciousness may not come to us overnight, we should not postpone its coming by expecting it sometime in the distant future. We must act as though it is ours right now. It is ours now, but we can only bring it into manifestation by acknowledging it. We must lay hold of it by affirming our oneness with it and conducting ourselves in a Christlike manner. These are the fundamental factors in the process of spiritual growth. How rapidly we grow in spirit depends on the earnestness with

which we seek. All eternity is before us however, and the journey is just as wonderful as the destination.

When I was a boy my little sister and I used to go on the train to visit our grandmother, who lived about a hundred miles away. We made the trip two or three times each year, and while we could hardly wait to see Grandma, we enjoyed the journey so much that we were always reluctant to leave the train when we reached our destination. What a thrill that trip was! Anything less than Grandma, her wonderful smile, and her cooky jar would have been a great letdown at the end of that exciting trip. This is how it is with the process of spiritual development. The journey to the kingdom is so delightful that it is difficult to know where the journey leaves off and the kingdom begins. As we proceed along the way our life becomes one joyous experience after another. "The kingdom of heaven is at hand."

## Morning and Evening

*Beryl Star Le Gras*

Wash your thinking in the dews of morning
When the soul of the day is at its best.
Kneel before the great God of the sunrise;
Take your heart's despair, and there let it rest.

In the evening turn your face to the mountains,
Let their towering steadfastness, which knows
No defeat, bring strength to you from summits
Where peace walks high and white in silent snows.

# *Rise Above It*

KATHRYN SANDERS RIEDER

WHEN EVERY effort to escape unhappiness and defeat seems useless many people become baffled and resentful.

"I'm done," they say with finality. "I have done everything I could and it failed. I'm done."

Others have learned that the final solution may not come through the pitched battle in which every effort is given in the fighting. They have witnessed the power of the old wisdom that turns the stumbling block into a steppingstone and thus enables them to rise above the problem.

What do we mean by rising above a condition? First of all it means that we are not going to permit it to govern our thinking and acting. It must not master us. It must not confuse the ordered pattern of what we know to be true. Above all it must not keep us from remembering with the Psalmist: "I will fear no evil; for thou art with me."

Recently a noted Christian philosopher called attention to the fact that few of us realize the extent to which our early environment has conditioned all our life and thinking. We accepted many ideas simply because those around us held them to be true. If these early friends and relatives thought the world unfriendly and cold, we uncritically believed that. Perhaps because of this early strong impression we still think that. But if parents and friends of our childhood considered the world as essentially a

friendly place, we accepted this attitude and fitted our later thoughts to it. We need to examine other basic attitudes that we hold. They may be found to be the faulty foundation on which we have tried to build successful living. Certainly the man who starts out convinced that he does not have a chance profoundly affects his career.

Mothers have found the need to rise above limitations an ever-present one in recent years. Faced with new and added responsibilities, they have found out the way to take them in their stride. One young mother was asked how she managed to head so many committees for patriotic drives when she had to help with her husband's business and care for a growing family.

"Oh, you just have to rise above all the little daily emergencies and go straight ahead," she said.

We begin to rise above limitations of all sorts when we refuse to become a doubter. It is always possible to look ahead hopefully, working as though we expected success as a natural result. If you have any doubts about this ask yourself a few questions. Does doubt or hope enable you to do your work better? Which makes you happier? Which type of person would you rather be with, a doubter or one who is hopeful? Usually we like and admire the man who inspires confidence by being confident himself. We are not surprised when success comes to him as a direct result of his confident work.

We can rise above our present problem by continuing to grow as a person. The old yarn of the boy who was able to lift a full-grown animal of great weight because he had begun lifting it when it was

young and had lifted it every day since, increasin his own strength by use to match the growing weigh of the animal, has an element of truth in it. Whe we nurture and develop our own spiritual strengt we see problems in a different light. We can unde stand how it is possible to rejoice "as a strong ma to run a race."

Lon Chaney, whose sensitive portrayal of cha acter delighted millions, had a father and mothe who were unable to talk or to hear. When the bo was in the fourth grade he was obliged to leav school to nurse his mother, who had become an in valid. Rheumatism stilled her hands so that she coul no longer "talk" with them.

Young Lon Chaney cared for her devotedly. H had only the expressions of his face, hands, and eye with which to make her understand him. He had t read her thoughts and wishes in her eyes and face His days became lessons in reading the expression i his mother's face, practice in catching its subtle com munication. Their mutual love and understanding became fully eloquent. It was this experience tha helped later to make Lon Chaney a master of panto mine and a great and understanding actor.

We too may go on to rise above our present stage of development. At times we act as if we had for gotten this, assuming that if we have done little to ward our goal in the past the future must be as un promising. Yet we are learning life's lessons as th days come. Our vision is increasing, and we see tha opportunity knocks not only once but many times.

As for inspiring examples to encourage us, they are all around us. For almost any handicap we now

ave it is a simple matter to point to a person who has lready overcome it. These courageous folk have hown that they could rise above the situation that vas ready to stop them. They were conscious that the pirit within them was greater than the problem they ad to solve.

Men have long had this inner assurance of a living higher destiny. The Egyptians had a myth about he phoenix which has rich significance. This fabulous bird was said to be an embodiment of the sun-god. It lived five hundred years, to be then consumed by fire and rise again, young and beautiful, from its own ashes. Many have seen in this mythical bird the power of man to rise from his dead past renewed, amid conditions that threatened to overwhelm him.

It is possible to rise above the belief that today is only another yesterday. We know that today is more than a continuation of yesterday, yet we may be acting on that belief unless we are vigilant. Today is new, different, unmarred.

One of the most fruitful habits anyone can form is that of working awhile each day toward his goal. No matter how short the while, the steady application pyramids into progress. We thus say by our actions that we believe each day to be a new day. This quickens our outlook and brings an optimistic consciousness of being on the march forward rather than of marking time.

Recently an author accused a young friend who wanted to write of wasting hours each day deciding whether to work. The young man admitted that he paced the floor, looked out the window. The author told him that it was possible to form a different habit.

He made out a definite schedule for the young man. He told him to go to work promptly at eight-thirty each morning. Nothing was to interfere when that time came. Even if his desk work did not go well he was to go straight ahead doing the best he could. He was to work a certain length of time. The young man tried it and did find that he could form the habit of working at fixed times instead of daydreaming and wishing. He found it saved his career.

It is possible to rise above a problem by acquiring the attitude of happiness and joy. It is not so much the conditions as our attitude toward them that makes us happy or unhappy. Daniel Defoe understood the true causes of happiness when he had Robinson Crusoe say: "I frequently sat down to my meat with thankfulness, and admired the hand of God's providence, which had thus spread my table in the wilderness. I learned to look more upon the bright side of my condition, and less upon the dark side, and to consider what I enjoyed, rather than what I wanted; and this gave me sometimes such secret comforts, that I cannot express them; and which I take notice of here, to put those discontented people in mind of it, who cannot enjoy comfortably what God has given them, because they see and covet something that He has not given them. All our discontents about what we want, appeared to me to spring from the want of thankfulness for what we have."

There is power to rise above unhappy conditions in prayer. Sometimes we hear people say they no longer pray because it has done them no good, but no one ever prayed sincerely without being helped.

But usually these people are thinking of prayer as a petition for some specific desire.

They are not as wise as the little girl who prayed for forty dolls at Christmas time. She was delighted when she got only one.

"But," pointed out an adult. "God didn't answer your prayer."

"He did too!" defended the child. "He said no."

We need to remember that prayer may be adoration, thanksgiving, confession, communion, or consecration. We are told that through prayer we lay hold of God's willingness to mold our life, to help us become everything that we can be. But until we do make ourselves ready to accept guidance we never reach spiritual maturity.

Emmet Fox in his booklet *The Golden Key* says: "Stop thinking about the difficulty, whatever it is, and think about God instead." As you go about your duties he would have you hold the thought in mind: "God is with me." When your thought would cause you to worry switch quickly to the "golden key"—"God is with me"—and you cannot go on worrying.

There are rich results for all of us who learn to rise above our problem. A new serenity comes and an absence of tension frees us to do better work. We can then see that we have given the problem much of its power through our fear of it.

Rising above the problem invariably gives us a true perspective. If we have considered the situation long it looms before us as if it were all of life. It has blotted out the sun. Like the man who held a dime over his eye, we show how a comparatively small thing can blot out the light of our understanding.

As we rise above our problem we sense a new spirit of good will and tolerance. We see the world more as united in needs and destiny. We see that the privilege of adding to the good of the world is the highest service. We lose the habit of self-blame and introspection that weakens us. We begin to look outward to the possible fields of usefulness.

In the spring we see the lilies blooming in all their perfumed beauty. We forget the long period when the brown bulb lay cradled in the dark earth. We forget the cold winter, the wet spring. We pass over the time when the lily drew nourishment from its own inner resources and began to climb to the light and the splendor of its radiant blossoms.

"But this is the nature of the lily," some may remind us. Yes, it is. And may it not be our own true nature? The subtle difference is that we may choose to lie dormant or to grow to new beauty.

Finally we take on new trust and confidence as we think of Jesus' example in rising above the limiting circumstances He found. Men study the life of Jesus in order to understand more of the power that enabled Him to influence the world for good.

Men ponder Jesus' life and long to make their own more like His. As they lift their eyes to His shining example they seem to hear His words: "And I, if I be lifted up from the earth, will draw all men unto myself."

They acknowledge Him as the source of their desire to rise from the ashes of their lesser selves. They are sustained with the abiding faith that comes to all who turn to Him for the power to rise above their problems.

# *Sunday* LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.*

## *Lesson 5, November 3, 1946*

UNITY SUBJECT—*The Price of Freedom in Christ.*

INTERNATIONAL SUBJECT—*The Basis of Christian Freedom.*—Acts 15:23b-29; Gal. 5:13-18.

23b. The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24. Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25. It seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

13. For ye, brethren, were called for freedom; only

*use* not your freedom for an occasion to the flesh, but through love be servants one to another.

14. For the whole law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18. But if ye are led by the Spirit, ye are not under the law.

GOLDEN TEXT—*We believe that we shall be saved through the grace of the Lord Jesus.*—Acts 15:11.

SILENT PRAYER—*The price of freedom is high, but I gladly pay it that I may enter into the abundant life of the Christ.*

Prohibitions in the sense of "Thou shalt not" are out of place in the life of the mature-minded person. Everyone knows that he may obey the divine law or disregard it according to his choice or inclination. No restraint hinders the exercise of his free will. Everyone knows however that he disregards certain laws at his peril. While he is free to do either right or wrong at will, he must pay the price of that freedom, and the price is sometimes prohibitive. It therefore behooves us to apply ourselves diligently to keeping the law.

The world of sense forbids today what tomorrow it may sanction. Old customs change, giving place to new and freer ways. Through all the changes principles remain constant, and we know what we

have believed. Principles have to do with the eternal nature of the universe and of man, for nothing that is harmful to him is in accord with divine law. The law is for our protection and help, and no discipline is too hard if it effects this purpose.

The Jewish Christians were convinced that they must continue to observe the Jewish rite of circumcision. The Gentile Christians felt no need to do this but may have felt justified in retaining certain Gentile customs instead. Each group may have followed the Christ as faithfully as the other in fundamentals.

Physical health may be destroyed by ill-advised eating habits. Today the right food is recognized as an important adjunct to health. He who desires the abundant life knows that he must observe the laws of health before he can realize this abundance. Ill-health centers the conscious thought on the physical nature and makes abundant life impossible of realization. The price of health is intelligent observance of the laws of wholesome living. To the person of undisciplined desires this observance may seem too high a price to pay, but nonobservance proves the contrary to be true.

The divine law orders our life according to our conscience. We do not always feel the reaction immediately, but sooner or later things happen to us according as we have known in our heart that we were right or wrong. He who has no conviction of wrongdoing is beaten with fewer stripes than he who endures a sense of guilt.

No accord or agreement that men reach can have permanent value unless it satisfies their consciences. Where conscience is not awake only the natural life

is involved. Birth into consciousness of the higher realm inevitably results in a quickening of the conscience.

A quickened sense of the rights of others proves that one has entered into the Christ consciousness and that the life is being guided into channels of greater service. As long as the thought is for the self the Christ consciousness is not awakened in the heart. The price of the freedom to pursue selfish interests has recently been seen to be very great from the standpoint of the national welfare, prolonged conflicts in industry having destroyed the prospect of early recovery from the shortages of war.

To have a giant's strength is excellent, but to use it like a giant is to join the ranks of tyrants. Organizing brings out the strength inherent in unity but does not prove the rightness of one's cause. To live at peace with ourselves and with our neighbors is the mark of the maturity of the Christ mind. The presence of war and dissension in the world is a tacit acknowledgment of our failure as a race to keep the law of well-being, since war destroys the constructive processes that insure peace.

No one disputes the fact that a good life brings forth good fruit in mind and in body. We must get back to the individual work of each Christian, and learn to "walk by the Spirit" if we are to be free from the temptations of the flesh. We must learn to produce fruit from the Spirit by which we live.

QUESTIONS

1. How is observance of the divine law proved to be right?

2. To realize the abundant life what laws must be observed?
3. What is the price of health?
4. What does a quickened sense of the rights of others show?
5. What is it to "walk by the Spirit"?

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*Lesson 6, November 10, 1946*

UNITY SUBJECT—*Perfecting the Expression of the Faculties.*

INTERNATIONAL SUBJECT—*The Church Reaches Out.*
—Acts 16:11-15; Phil. 2:5-11.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony; and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

5. Have this mind in you, which was also in Christ Jesus:

6. Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped,

7. But emptied himself, taking the form of a servant,

being made in the likeness of men;

8. And being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross.

9. Wherefore also God highly exalted him, and gave unto him the name which is above every name;

10. That in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth,

11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

GOLDEN TEXT—*I can do all things in him that strengtheneth me.*—Phil. 4:13.

SILENT PRAYER—*I aspire to think great thoughts so that my deeds also may follow the pattern of greatness.*

Everyone has work to do in learning to give the soul qualities fuller and truer expression. Wisdom is a quality of the soul, and its rightful medium of expression is intuition. Love is another soul quality with service as its best outlet. A third quality that has place in the feminine or soul realm of Being is faith. We develop all these by giving them careful thought and attention and working to express them in everyday life.

On our journey from sense to spiritual consciousness we make use of the will (represented by Paul) and the rugged state of mind (Silas) that accompanies the habitual exercise of will to express the word of Truth in new and effectual ways. When our will is truly converted so that we desire to "buy the truth, and sell it not" or learn wisdom for its own sake, we enter a state of mind in which we are more

radily susceptible to the influence of spiritual things. This state of mind is represented by Troas ("perforated," "penetrated").

One who has caught a vision of better things to be attained, who has penetrated the realm of spiritual values, cannot stand still. He wills to go forward until he realizes his vision. Paul and Silas, leaving Troas, "made a straight course to Samothrace, and the day following to Neapolis." The high, noble state of thought represented by Samos or Samothrace ("height of Thrace") is at first intellectual rather than spiritual, but no one bent on developing the soul qualities is content to stop with intellectual attainments. Instead he goes forward to a new center of action (Neapolis: "new city," "restored city"). In this new consciousness we understand that the practical exercise of faith, love, and wisdom in the conduct of everyday living brings marvelous results, allowing anyone to remake his life by the power of his own thought and feeling. "And from thence to Philippi."

Philippi ("city of the lover of horses") signifies a thought center of power and vigor in consciousness. No one can become a great soul without thinking great thoughts. A movement is afoot to establish a universal adult education program in the United States, the aim being to develop competent citizens so that real democracy may be made to work. The program includes the reading of great books, the purpose of course being to stimulate original thinking at high levels. A well-known educator has stated that unless sixty million people in this country read "the great books," the works of the

great thinkers of all time, democracy cannot be made to work in this country. The greatest thought is the thought of God, and thought in this vein develops the soul faculties. He who indulges in meditation on God develops these faculties, for he cannot fail to quicken his discernment and open his mind to the influx of universal truth by so doing.

A foretaste of spiritual Truth, when we realize that we can use it as a rule of life, gives us an intense desire for the higher expressions of life. Thyatira, the name of a city of Lydia, means "burning incense." When this inner urge for higher expression comes forth into consciousness, the will must become active also. After she was baptized Lydia compelled Paul and Silas to make her house their headquarters. "She begged us, saying, 'If you are convinced I am a believer in the Lord, come and stay at my house.' "

The Christ, "existing in the form of God," was an ideal in Divine Mind. Such equality with God is not a thing to be grasped readily. It can be grasped as Jesus grasped it, namely by emptying Himself of personality and becoming the servant of humanity. The mind "which was also in Christ Jesus" is the mind to serve others and forget the self and its demands. We can have this mind by developing it as Jesus did, through communion with God and thought of our fellow men. Only so can we gain dominion over our life and rule with Him in peace and fullness of life.

QUESTIONS

1. How do we develop the soul qualities in a practical way?
2. In learning to express the word of Truth in new

and effectual ways what faculties are of most use to us?

3. What is represented in the inner life of the individual by the journey of Paul and Silas from Troas to Samothrace and Neapolis?
4. Why is greatness associated in mind with the thought of Philippi?
5. What gives us an intense desire for the higher expressions of life?
6. Is the thought of equality with God best grasped by contemplating divine love and service in human form, as in Jesus Christ?

## *Lessons 7, November 17, 1946*

UNITY SUBJECT—*Aggressive Christianity.*

NTERNATIONAL SUBJECT—*How Christ Changes People.*—Acts 17:1-7; I Thess. 1:2-8.

1. Now when they had passed through Amphipolis nd Apollonia, they came to Thessalonica, where was a ynagogue of the Jews:

2. And Paul, as his custom was, went in unto them, and or three sabbath days reasoned with them from the scripıres,

3. Opening and alleging that it behooved the Christ o suffer, and to rise again from the dead; and that this esus, whom, *said he,* I proclaim unto you, is the Christ.

4. And some of them were persuaded, and consorted vith Paul and Silas; and of the devout Greeks a great nultitude, and of the chief women not a few.

5. But the Jews, being moved with jealousy, took unto nem certain vile fellows of the rabble, and gathering a rowd, set the city on an uproar; and assaulting the house f Jason, they sought to bring them forth to the people.

6. And when they found them not, they dragged Jason nd certain brethren before the rulers of the city, crying, These that have turned the world upside down are come

hither also;

7. Whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

2. We give thanks to God always for you all, making mention *of you* in our prayers;

3. Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father;

4. Knowing, brethren beloved of God, your election,

5. How that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and *in* much assurance; even as ye know what manner of men we showed ourselves toward you for your sake.

6. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit;

7. So that ye became an ensample to all that believe in Macedonia and in Achaia.

8. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything.

GOLDEN TEXT—*Be not weary in well-doing.*—II Thess. 3:13.

SILENT PRAYER—*I know peace and safety, for in thought I dwell in the secret place of the Most High.*

In general the traditions of religion are a precious heritage. Believers resent the dawning of new truth on the mind and strive to suppress it, holding that the old is worthy to be retained, that the new is spurious. Upon meeting new aspects of Truth the mind is prone to erect a barrier of revervations. The first stage, doubt, may pass quickly or it may be indefinitely prolonged. Willingness to examine the

merits of new truths relaxes the grip of doubt, and acceptance completes the reaction. These stages through which Truth passes in entering the mind are represented by the Gentile cities Amphipolis, Apollonia, and Thessalonica, through which Paul passed without stopping for any length of time, and Beroea, where those to whom he preached "received the word with all readiness of mind."

Ultimate truth is so far in advance of sense perception that it can be received only by a superhuman effort. It is fitting that the Christ make the necessary effort even though it involves suffering, since eventual resurrection depends upon supreme faithfulness in following the conviction that life is in essence indestructible. As long as doubt continues active it closes the mind to Truth. We must open our mind to it if we wish to be enlightened. The one who wills to do the divine will is the one who gains certitude, and the divine will is that we believe in God. The mind of the man who is beset by doubt cannot perceive Truth. Doubt is the fog that reduces visibility in the mental realm to near zero. The hiding of Paul and Silas from the mob in Thessalonica represents this stage. Personality and the other qualities of the natural man lead him to judge that, if given free rein, Truth will turn their world upside down and make it impossible for the personal self (Caesar) to rule through reason and will, unmodified by spiritual love, mercy, and justice.

Jason ("deliverer," "healer") represents the I AM in its first stages of growth in the higher law. The I AM accepts Truth, but the man who is inexperienced in the use of it in metaphysical ways and

limited in understanding makes no attempt to put it to practical use. Instead he hides it away in the inmost recesses of the mind for secret meditation. Led by the jealous Jews, the crowd stormed the house of Jason and no doubt searched it for Paul and Silas, but "found them not." To distinguish some Truth students from ordinary orthodox persons is a difficult undertaking as far as any outward sign is concerned. They cherish their knowledge of Truth as a peculiar treasure not to be shared or put into practice but to be enjoyed in their thoughts only.

A more aggressive program than this must be followed if Truth is to be universally understood. The I AM must speak the word of Truth concerning life in season and out of season. Jason became surety for the good behavior, perhaps the immediate departure, of Paul and Silas.

Beroea, where Paul and Silas went after Jason had become surety for them, signifies the zeal of the soul in religious matters. Zeal that is tempered by good judgment, tolerance, and intelligent willingness to examine all thoughts presented to it is truly powerful. One meaning of the name Beroea is "watered," which signifies the increase of understanding in man until the soil of the mind becomes fruitful.

In the latter part of this lesson the spiritual values of service are explained and emphasized. The cumulative effect of constructive living is made clear in the phrases describing the Thessalonians, their "work of faith," "labor of love," and "patience of hope." The message of Truth had been brought to them not as mere words but with power and the

Holy Spirit and "much assurance." Steadfastness is indicated as the great virtue of the Thessalonians, a steadfastness that is of the essence of faith. As faith increases it becomes notable, then well known, so that no witnesses are needed to prove it. It proves itself by its works. So we prove ourselves too whether we will or no.

QUESTIONS

1. In today's lesson text how are the stages represented through which Truth passes in entering the mind?
2. Upon what does eventual resurrection depend?
3. How can anyone gain certainty of faith in God?
4. What is symbolized by the hiding of Paul and Silas from the mob in Thessalonica?
5. If Truth is to be universally understood, what kind of program must be followed?
6. How are the spiritual values of services emphasized and explained in this lesson?

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*Lesson 8, November 24, 1946*

UNITY SUBJECT—*The True Concept of Deity.*

INTERNATIONAL SUBJECT—*The Gospel Confronting Paganism.*—Acts 17:22-28a; 18:1-4; I Cor. 1: 22-25.

22. And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are very religious.

23. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.

24. The God that made the world and all things there-

in, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

26. And he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;

27. That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:

28a. For in him we live, and move, and have our being; as certain even of your own poets have said.

1. After these things he departed from Athens, and came to Corinth.

2. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;

3. And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

4. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

22. Seeing that Jews ask for signs, and Greeks seek after wisdom:

23. But we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness;

24. But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

GOLDEN TEXT—*For other foundation can no man lay than that which is laid, which is Jesus Christ.* —I Cor. 3:11.

SILENT PRAYER—*I recognize the* I AM *as my true means of contacting God.*

The fear of offending those in authority creates n attitude of mind of which uncertainty is the outtanding feature. The Athenians, who worshiped nany gods, feared to overlook some god they might ıot know, and to placate any god thus overlooked ›y them they erected an altar to the "Unknown God." n contrast with this worship based on ignorance is he statement of Jesus to the Samaritan woman: "We worship that which we know." To be availing, worship must become a consciousness attendant upon consciousness of God.

Athens was the center of learning of the ancient world. The Stoics and Epicureans mentioned in the verses that precede today's text represented the two chief schools of philosophy among the Greeks, and both these schools had been in existence for hundreds of years when Paul was led by their disciples to the court of the Areopagus and asked by them to explain his views.

The old Greek philosophers wrestled with some of the same problems that beset the race today. Epicurus, the founder of one school, considered in his philosophy among other subjects the vital problem of fear, which he held to be the greatest evil that could afflict mankind. He formed a plan by which to overcome fear, and he taught also the freedom of the will. The Stoics occupied themselves chiefly with the question of how one could test truth, and they held also that all men are manifestations of the one universal spirit and should therefore live in brotherly love. The masses, it is true, worshiped the gods depicted in gold, silver, and stone which adorned their city, but the philosophers understood

these statues to be but symbols of underlying qualities to be held before the eye as goals of character. Therefore when Paul, the Hebrew scholar and Christian apostle, stood on Mars' Hill and delivered his sermon on the nature of God, he stood among his peers as far as culture and learning were concerned. Paul's view of life was spiritual, while that of the Greeks was intellectual. The depth of Paul's conviction is proved by his fearless expression of belief in the resurrection of Jesus on that occasion, while the modernness of the ancient Greeks is proved by the fact that few of them took Paul's statement seriously. There are men and women today who deny the possibility of the Resurrection.

This sermon of Paul's is a model of simplicity of speech and directness of appeal to our intuitive sense of Truth. He indulged in no speculative subtleties such as the Greeks delighted in but appealed to his listeners first by recognizing their religious instinct—a universal trait that they could not deny—then turned direct to the omnipresence of God and the inevitably spiritual nature of that which is universal, quoting one of the Greek poets in support of his belief.

Paul's spirit was stirred in Athens by the evidences of idolatry that he saw on every side, and he made it clear that the "unknown God," to whom, he had noticed, an altar had been erected, was the God of all men, in fact their very life. "He himself giveth to all life, and breath, and all things." No class distinction can separate members of the human family when once their universal brotherhood is accepted. No war can disrupt the nations when brother-

hood is practiced.

More than one effort has been made by the peoples of the world to realize oneness of interest, but thus far all have fallen short of success. Fear, suspicion, and greed are the principal deterrents to success. These will be overcome, with self-interest, as the various peoples learn to think of themselves as part of the one world that thinkers have already begun to envisage. The signs that the Jews demanded and the wisdom sought by the Greeks were both attempts to arrive at understanding of our essential unity. The findings of science are on an almost universal basis and the machinery of peace must be also if peace is to prevail on a world-wide scale. The "power of God and the wisdom of God" will have to be invoked and, when invoked, put to work to bring this supreme aim to realization. Spiritual ends are gained by spiritual means, and the peace of Christ will not be universally established until life is seen as eternal and all-pervading. The resurrection of Jesus is preached to speed this realization, and not until the realization is gained will the spiritual outlook prevail over the material.

QUESTIONS

1. To be of real benefit what must worship be?
2. Are the problems that engage our attention today products of the present age?
3. Did Paul's definition of God leave any room for other gods such as the Greeks believed in?
4. Was the Resurrection of Jesus an essential part of Paul's teaching?
5. When will the peace of Christ be universally established?

# Silent UNITY

*I thankfully proclaim God as my inner light, and I understand the Truth.*

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

*Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.*

**Give your full name and address**

# Attention:

## Those Ordering Unity Literature for Christmas!

If you observe the following points in connection with your Christmas orders for Unity literature, you can be assured of their speedy handling:

1. Mail your order NOW. (During the busy Christmas season several weeks are required for an order to be filled and to reach its destination.)
2. Give the complete name and address of every person to whom you wish us to send your gifts of literature.
3. Name the magazine or book you wish sent to each person.
4. Use our printed order forms whenever possible.

By following these suggestions and blessing each order you send you will be helping us greatly to give prompt service.

## January Issue for Regular Subscribers

Because the heavy holiday mail often causes delay in the delivery of magazines during the Christmas season, the January issue of Unity periodicals may be slow in reaching regular subscribers. Practically no mail is lost on account of the seasonal rush, but delays do occur. We shall appreciate your waiting patiently for the January issue of *your* magazine to reach you.

Thank you for your co-operation!

# *Prayers* ANSWERED

*These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.*

## *I Will Come and Heal*

LESS THAN three months ago I asked you to pray with me for perfect eyes. The specialist said I had ulcer of the cornea. Two weeks ago I was dismissed by him as being cured. Of course I knew I had been healed. Thank God for "perfect sight" and you for your prayers.—*M. L. R., Illinois.*

PLEASE accept my deepest gratitude for the healing of a seemingly stubborn case of eczema on my face. The condition has cleared up nicely. It was only when I asked you for help and stopped using ointments that the healing took place.—*J. S., Oregon.*

LAST Saturday I wrote to you asking you for prayers for myself, saying that I was ill and had to return to work this morning. I couldn't see how I could ever be equal to the situation.

Thank God, I resumed work today, and although it was a hot, strenous eight hours, I came through tired but happy. I thank God for this support, life, love, and strength. God through and in me, made my success possible to-day.—*P. F. M., New York.*

LET ME express my sincerest gratitude to you for your gracious letters of June 19 and 24 and for your very helpful prayers. I knew the all-loving God would restore my hands to harmony through your faith and mine, and He has answered our prayers. —*M. H., Illinois.*

## *Filled with Plenty*

I AM NOW working on a new job. It is one that developed since I sent my telegram on June 22 and the letter a few days later. The position that I mentioned in those pieces of correspondence seems to have been an incentive for me to ask higher pay from other prospective employers, because I could mention in fact that I had an offer of that amount. If it had not been for the first prospect, the one mentioned in my correspondence, I would probably have obtained employment at a lower and very unsatisfactory salary.

I sincerely feel that your help in this matter has meant much; and I am inclosing a small sum to help carry on your good work for others.—*L. C. L., Missouri.*

## *He Shall Have Abundance*

INCLOSED find money order in the sum of five dollars, which I have accumulated in my prosperity bank. I am privileged to report continued prosperity from my drill and continued employment.

It is with pleasure and happiness I make this statement. I am confident that God's power will

always be the governing force in my life and affairs, and I gladly commit myself and all I am and have to His protection.

May His richest blessings abound with you in your work of assisting others to find their peace, strength, and prosperity in His presence.—*G. L. B., Pennsylvania.*

PLEASE SEND us another prosperity bank. We don't want to be without our prosperity bank. It's really brought us wonderful good. We have been able to save a little money since we use our bank, which we have never been able to do before. We think that every Christian family should have one in their house.

We also want to take this opportunity to thank you from the bottom of our hearts for your wonderful prayers. Ever since you prayed for us and we used your prayers we have been in excellent health. We cannot thank you enough for your prayers, as they have done wonders for us. We used to be sickly, my wife and I. Now we are healthy and happy, thanks to you, dear friends. We use your prayers all the time. Thanks again, and may God bless you. —*Mr. and Mrs. W. A. S., Montana.*

AGAIN I take time to write a line to thank you for your kind thoughts and prayers. Since I have been using a prosperity bank my debts have all been met in a wonderful way.

I always like to have one in the house for it is a constant reminder for me to trust God for every need. Also it inspires me to give. The more I give the more I receive.—*O. S., Michigan.*

ATTACHED you will find five dollars. Apply two dollars on subscriptions I have ordered and use the balance to further your wonderful work.

I cannot begin to enumerate the blessings that have come to me and those I love. I asked for help for my niece, and she writes that her problems are now being solved, and I am grateful for the help of Silent Unity.

On July 4 my son Jim, who had seen four years of overseas service with the navy, almost lost two fingers and a thumb of his right hand. The doctor was sure that he would not be able to use them again. I used the affirmation *"God is here and the hand is whole,"* and so after four weeks in cast he is now able to use his hand and is working as apprentice to a mechanic. Isn't it wonderful?—*B. M. M., Washington.*

## *My Help Cometh from Jehovah*

I HAVE been reading Unity literature for over a year now, and I find it one of the best helps in thinking and in living I have ever known. Thank you, and may God bless the work you are doing.—*Mrs. M. E. T., Kansas.*

ABOUT three years ago, through the kindness of a friend, I was introduced to Unity. She gave me the book *Lessons in Truth.* I followed the study guide for the week and found it very interesting.

Since then I have read it many times, and I am always inspired by the Truth as presented in it. —*Mrs. R. R., Minnesota.*

## *His Truth Is a Shield*

I WANT TO tell you of a wonderful demonstration of God's protection and care made by some friends of mine.

Their soldier son, who is in the army, was transferred from Washington and planned to travel by car as far as Seattle, where he would take a boat. Of course prayers for a safe trip were started at once, and they bore fruit. In North Dakota as he drove along the highway a farmer in a car unexpectedly came from a side road. To avoid hitting him he turned the car sharply—too sharply, for it rolled over twice and landed upside down.

Yet neither my friend's son nor his wife were injured—a few bruises, but they vanished in a few days. Surely this was God's care!—*W. E. D., Pennsylvania.*

,,,,,,,,,,,,,,,,

## *Father, I Thank Thee*

MY FAMILY and I shall be eternally thankful to God and to the study of Unity for this home that we now own. We needed a larger house than the one we were living in and decided to buy rather than rent another one. All the places that we looked at that were within our price range were terrible, so we decided to place the matter in God's hands. Then I knew that we would find the right house at the right time and at the right price. Very unexpectedly we were called to look at this place. As soon as we saw it we wanted it. We got a house and two lots at a price even more reasonable than we expected.—*N. H. J., California.*

# HELP *from Silent* UNITY

*These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.*

For three years I have prayed earnestly, even with tears, for my daughter's happiness. She is disappointed and unhappy because she does not have boy friends. She has gone with several boys casually but has never had a steady boy friend. —*From a letter received by Silent Unity.*

As we pray for your daughter, we know that God's will for her is happiness. God's will for her is happiness, because only through a joyous, contented person can He accomplish all His great purposes. We pray for her to be inspired by His wisdom so that she may co-operate with Him in all ways.

Your letter reveals your deep sincerity, and we know you have prayed with diligence about your daughter's happiness. It is possible though that you may have prayed more for happiness to come *to* her than for it to come *through* her. Perhaps you have thought mostly about her finding happiness in some specific way rather than thinking of happiness as being a very natural result of her expressing herself in the appropriate way to attract her good. When we referred to your daughter's happiness as coming through her, we were thinking of the truth that nothing can keep her good from her when she brings her consciousness (her thoughts and emotions) into harmony with God. Her happiness is assured when

she seeks to think, speak, and act only through H quiet guidance.

There is no reason for your daughter to feel th slightest discouragement because of any past ex perience or because of comparing her life with tha of others. She needs only to express her natura sweet self without any anxiety about the future. Sh needs to be alert to make any changes in her thinl ing that may be necessary to attract a greater num ber of opportunities for happiness. We know tha the wisdom of God is ever ready to inspire her s that she may find it easy to co-operate with Him.

As you pray with us daily, remember always tha prayer is intended to establish harmony with Go so that His good (in this case the happiness of you daughter) may not be obstructed as it seeks to com into expression. Prayer is not a means of "bombard ing the heavens" with "pleading thoughts," for Go is ever ready to bless when there is an open channe for His activity.

"Your Father knoweth what things ye have nee of, before ye ask him. After this manner therefor pray ye."

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Do you consider fortune telling right or wrong?—*From a letter received by Silent Unity.*

We do not consider fortunetelling "right" o "wrong" in the sense that it either pleases or offend God. However we do consider some things to b rather limiting or unwise in some ways, and we think of fortunetelling as being one of these. We would not say that there is any particular harm in fortunetelling if it is thought of more as a form of

ısement than as a source of confidential, indi-
ıal instruction. As we understand Truth it is not
ɔe recommended in any way, especially not as a
ɔendable source of guidance, for we know that
e guidance comes from God only. We also know
t it is not possible to tell about the future (the
in purpose of most fortunetelling), for the fu-
e is not yet formed and we may make it as bright
d desirable as we wish it to be through right think-
g and prayer.

Please pray with me with regard to some business affairs. Inclosed is a love offering. How long will it cover?—*From a letter received by Silent Unity.*

If you had in mind contributing a gift to cover particular period of time, we appreciate your nerosity and your loving thoughtfulness. How-er since no charge has ever been made for our nistry, we do not adjust our services to the amount a gift received, but we consider only the needs of r friends when we pray. We pray with no thought out whether we have received a gift. We pray ıt God may fulfill whatever need is outlined in letter, whether a gift was inclosed or not.

While we know that no price can be placed upon spiritual service, we are always deeply grateful for fts from friends like you who help us meet some our financial needs. When a request comes to us, e pray for a period of thirty days and then cease less we are requested otherwise. We are always ad to pray for as long a period of time as our ends desire our help.

# UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping wi
the Christ teachings as interpreted by Unity School.

ALABAMA

*Birmingham*—Harriet Price, 406 N 22

ARKANSAS

*Little Rock*—Mary Wayman, 117 E 15

ARIZONA

*Globe*—Sarah Lightle, 117 E Oak

CALIFORNIA

*Alhambra*—Gertrude Hall, 204 S 2
*Bakersfield*—Della Shutts, 320 Brower bldg
*Berkeley*—Susanna Scott, 2401 Dwight
*Beverly Hills*—Ruth Rae, American Legion temple
*Burbank*—Harriett Sunday, 152 E Palm
*Canoga Park*—Nannie Highnote, 6737 De Soto
*Compton*—May Butterworth, 115 N Chester
*Fresno*—Alice Stokes, 171 Blackstone
*Glendale*—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
*Hollywood*—Rose Schneider, 1162 N St Andrews
*Hermosa*—May Butterworth, 77 17th
*Inglewood*—Maude Galpin, 226 E Spruce
*Long Beach*—Louise Newman, 935 E Broadway
*Los Angeles*—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 E Union; Alfred Williams, 815 S Hill; Dollee Phillips, 2215 7th Ave
*La Crescenta*—Dollee Phillips, 4004 La Crescenta
*Monrovia*—Irene Malloy, Monrovia Woman's Club
*North Hollywood*—Herbert J. Schneider, 4513 Laurel Grove
*N Long Beach*—May Butterworth, 42 E Market
*Napa*—Helen Wade, Churchill manor
*Oakland*—Alma Morse, 1433 Madison
*Pasadena*—William Stack, 60 N Mich
*Pomona*—Max Flickinger, 249 W Monterey
*Riverside*—Katharine Sweaney, 3614 Ninth
*San Diego*—Marie Fleming, 1944 30th
*Sacramento*—Naomi Anderson, IOOF hall
*San Bernardino*—Dr & Mrs H P Nicholls, 763 D St
*San Francisco*—Robert Hulbert, 126 Post
*Santa Cruz*—Alice Hopkins, 151 Garfield
*San Leandro*—Barbara Lyon, 561 Lafayette
*Santa Monica*—Sue Sikking, Pacific bldg
*Santa Rosa*—Helen Wade, 426 Mendocino
*South Gate*—Edna Drebert, 2653 Santa Ana
*Taft*—Della Shutts, Savoy hotel
*Vallejo*—Helen Wade, Vallejo Wom club
*Van Nuys*—Mary Hider, 14416 Vic
*Whittier*—Louise Newman, 410 S Gre leaf

COLORADO

*Denver*—Mabel Beech, 1555 Race
*Pueblo*—Edith Wilshire, YWCA

CONNECTICUT

*Bridgeport*—Helene Kersten, 610 Fair
*Hartford*—Harriet Gilbert, 926 Ma
*New Haven*—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

*Washington*—Margaret & E Roy Fe New Colonial hotel

FLORIDA

*Clearwater*—Louise Beaty, West C hotel
*Daytona Beach*—Mary D Huck, Broadway
*Jacksonville*—Rose Emery and Eliza Sand Turner, 220 E Monroe
*Miami*—May Stoiber, 128 SE 3
*Orlando*—Carolyn Parsons, 503 S Or
*St Petersburg*—Louise Beaty, 646 5 a
*Tampa*—Ruby Wagner, Louise Ram 413 Grand Central
*West Palm Beach*—Fannye Treaster, S Olive

GEORGIA

*Atlanta*—Kathryn Boyce, 160 Peach N W

HAWAII

*Honolulu*—Marie Handly, 240 Lewers

IDAHO

*Boise*—Christopher Scott, Pinney bld

ILLINOIS

*E St Louis*—Florence Schaefer, Bro view hotel
*Chicago*—W I & Anna Hoschouer, 30 Wabash; Nellie McCollum, 64 W dolph; Edith Reynolds, 116 S Mi gan; Janet Beaudry, 410 S Mich Margaret Halsey (col) 104 E 51; H rietta Gordon (col) 4207 S Mich
*Decatur*—Maud Kellogg, 317 W Dec
*Peoria*—Glenna Arrowsmith, 209 W A strong; Mabel Daughtry, 305 S Bourl
*Rockford*—Bonnie Brown, Empire b Springfield—Eva Conover, 709 S 7th

INDIANA

*Ft Wayne*—Cleo Lee, 220 E Jefferso
*Huntington*—Cleo Lee, public library
*Indianapolis*—Dale & Donna Newm Claypool hotel; Frederick Andre 8 E Market
*Kokomo*—Lydia Simpson, 314 W Wal

IOWA

*Cedar Rapids*—Unity, 1015 2 Ave SE
*Des Moines*—Betty Stitt, 42 & Roll

*City*—Elizabeth McClaughry, Ince Exchange Bldg
...—Irene Duncan, 324½ E Fourth

KANSAS

...son—Nona Kerfoot, 316 W 15th
...—Harriet Pfouts, Jayhawk hotel
...—Carl & Lois Moran, 3241 Victor

KENTUCKY

...ton—Clara Conway (col) 114 W

...ille—Maebel Carrell, Cecilia ...well, Theresa Rehm, 1322 S 4; ... Cox (col) Pythian temple

LOUISIANA

*Orleans*—Elois Echlin, 222 Balter ...g; Lillian White, 604 Canal

MAINE

...nd—Unity, 562 Congress

MARYLAND

...more—E Roy Feldt, Emerson hotel

MASSACHUSETTS

...—John Baughman, 30 Huntington
...ridge—Edna Titus, 881 Massachus...
...ster—John Baughman, Academy ...g

MICHIGAN

*Arbor*—Marie Munro, 310 S State St
*City*—Roxie Miller, YWCA
...ngham—Virginia Shipley, 148 S ...odward, Rm 215
...—Herbert Hunt, Maccabees bldg; ... Fishburn, 4221 Eastlawn; Virginia ...pley, 410 Capitol Theater bldg; ...es Elliott (col) 8637 Oakland
...sing—Roxie Miller, 224 Abbott
...—Edmund Risk, 1019 Detroit
*d Rapids*—Ida Bailey, 63 Jefferson
...mazoo—Amy Moffett, 209 W Dutton
...ing—Harvey and Ida Best, Olds hotel
...ac—Walfred Taurainen, 72½ N ...gaw
*d Oak*—Maud McCulloch, 101 S Troy
...ns—Edmund Risk, Bancroft hotel

MINNESOTA

...eapolis—Lila Ranney, 2300 Hennepin
...aul—Nellie Hohenwald, New York ...g

MISSOURI

...rson *City*—Amanda Clibourn, 319 ...h
...as *City*—Louis E & Ethel Meyer, ... Tracy; Ida Palmer, Jewell bldg
...s *Summit*—Nettie Wyatt, Unity Farm
...y—Jane McKee, 284 Lemay
...gfield—Unity, 224 W State
...seph—Orla Jones, 12 and Felix
...is—Elsie Abbott, 119 N 7; Hilda ...lers, 3016 Bates; Florence Brummer, ...21 S Kingshighway

MONTANA

...ings—Mary Wessel, Northern hotel
...man—Mary Wessel, Baxter hotel
...—Mary Wessel, YMCA
...t *Falls*—Unity, Columbia bldg
...ngston—Mary Wessel, Elks hall
...oula—Maidie Van Etten, 200 E Pine

NEBRASKA

*Lincoln*—Blanche Evans, Peterson bldg
*Omaha*—C N & Hallie Broadhurst, Electric bldg

NEVADA

*Reno*—Robt & Fay Caswell, 847 University

NEW JERSEY

*Montclair*—Gladys Stevenson, 11 S Fullerton
*Newark*—Edith Berry, Berwick hotel
*Plainfield*—Helen Zagat, Babcock bldg

NEW MEXICO

*Albuquerque*—Mina Stevenson, 1219 W Tijeras

NEW YORK

*Albany*—Marian Hoagland, YWCA
*Binghamton*—Unity, Arlington hotel
*Brooklyn*—Ella Pomeroy, 3 Albee sq
*Buffalo*—Lillian Matthews, 271 Delaware
*Flushing*—Adele Woodruff, 135-42 40 rd
*Forest Hills*—Adele Woodruff, Forest Hills Inn
*Ithaca*—Unity, 113 S Cayuga
*Jamestown*—Lillian Matthews, YWCA
*New Rochelle*—Ethel Nickelsen, Huguenot YMCA
*New York*—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
*Rochester*—Elise Rosenburg, Seneca hotel
*Roslyn Heights*—Adele Woodruff, 58 Mineola
*Syracuse*—Mae Lundahl, 110 Onondaga
*Troy*—Marian Hoagland, 27 4th
*White Plains*—Ocoa Moore, 123 Court

OHIO

*Akron*—Jessie Maloney, 34 S High
*Alliance*—Unity, 242 E Main
*Canton*—Octavie Martial, 203 6th NW
*Cincinnati*—Effie Smith, Erna E. Wissman, 3047 Madison
*Cleveland*—Earl & Martha Anthony, Hotel Cleveland
*Columbus*—William & Polly Quian, 50 W 5 Ave
*Dayton*—Ethel Crouch, Canby bldg
*Hamilton*—Louise Tabse, 117 Ross
*Marietta*—Orilla Werner, 424 Front
*Marion*—Mercedes Fossler, YWCA
*Springfield*—Nora Elliott, 109 E Main
*Toledo*—Wallace Tooke, 1623 Broadway
*Warren*—Everett St John, 2d Natl Bank bldg
*Youngstown*—Everett St John, Home Sav & Loan bldg

OKLAHOMA

*Tulsa*—Grace Kehrer, 714 S Boston
*Oklahoma City*—Alice & Schuyler Cronley, Midwest bldg

OREGON

*Eugene*—Cleoda Dawson, 1569 Oak
*Portland*—Marion Lance, 811 NW 20

PENNSYLVANIA

*Philadelphia*—Margaret Feldt, St James hotel

*Pittsburgh*—Ruth Gilpin, 233 Oliver

TENNESSEE

*Memphis*—Omer Hodgman, Hotel Chisca

*Nashville*—Susan Smartt, 1816 Broad

TEXAS

*Amarillo*—Eugenia Lane, Blackburn bldg

*Dallas*—Ruth Gillespie, 2030 Commerce

*El Paso*—Mabel Peck, Gardner hotel

*Fort Worth*—Ruth Gillespie, Texas hotel

*Houston*—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz

*San Antonio*—Mary Myles, Maverick bldg

WASHINGTON

*Bremerton*—Marion Brown, 925 Park

*Kennewick*—Beulah Scott, Arrow Grill

*Seattle*—Myron & Estelle Key, Arcade bldg

*Wenatchee*—Beulah Scott, Columbia hotel

*Yakima*—Beulah Scott, 109 S 4

WEST VIRGINIA

*Charleston*—Daisy Daggett, Daniel Boone hotel

*Huntington*—Daisy Daggett, Le cade, Rooms 507 09

WISCONSIN

*Beloit*—Bonnie Brown, 1347 Whi

*Racine*—Lu Verna Bauer, 423

*Milwaukee*—Elmer Gifford, 208 consin

CANADA

*Calgary*—Unity, 221A 8th ave W

*Edmonton*—Unity, Birks bldg

*London*—Mary Dunning, 432 Cl

*Regina*—Unity, Thompson blk

*Toronto*—Donald O'Connor, 17

*Winnipeg*—Edna Bowyer, Russell Belgica blk

ENGLAND

*London*—Parker Drake, Ruth Ha Stanhope Terrace, Bayswater don, W 2

*High Wycombe*—Dora Johnson, croft, Studley Green

*Easington Village*—Thomas W Me 11 Sea View, Co, Durham

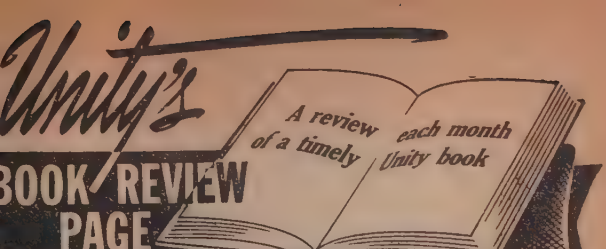
*Sunderland*—Thomas W Merring Waterloo Pl Co Durham

## The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.




# *Jet and the New Country*

By Bula Hahn

This new Unity book for children is a thrilling story
ioneer days. Since it appeared as a serial in *Wee*
*dom,* it has been eagerly awaited in book form by
*Wisdom* readers. (*Jet and the New Country* is a
el to *Jet's Adventures.*)

*et and the New Country* continues the story of the
kwells, a pioneer family who left their comfortable
e in the bluegrass country to make a new home in
West. The activities of the Stockwells, especially
t and his sister Sarah, are vividly portrayed by Mrs.
n, a daughter of pioneers like the Stockwells.

The young readers of *Jet and the New Country*
to identify themselves readily with Jet and Sarah,
ng themselves included in the fun of riding the
n pony and of playing with the children of other
eers. The book leaves the young reader or listener
a new respect for those who courageously endured
igors of pioneer life in order to build the new
try.

*et and the New Country,* like *Jet's Adventures,* is
d in red cloth and priced at $1 a copy.

# *Appearing in Other Unity Magazine This Month*

## *Calling Headquarters*

In his *Weekly Unity* article entitled "Calling Hea quarters" Ralph E. Michaud draws a comparison b tween the telephone-line inspector talking direct his chief (by tapping the wires at any telephone pole and a person becoming attuned to Divine Mind an thus receiving direct spiritual guidance in his life an affairs. Mr. Michaud relates many incidents of praye answered in his own life for health, supply, and th protection of his son overseas. One of Mr. Michaud favorite affirmations by which he attunes himself Divine Mind is: *Lovingly I place myself, my love ones, and all my affairs in the Father's hands, and know that all is well.*

## *Spiritual Farmer*

When Sheldon B. Hoskins, successful interpretiv dancer, saw that his doctor, his relatives, and his friend had accepted invalidism for him, something withi him rebelled. He made up his mind that he would ge well and that he would even dance again. He decide to become a "spiritual farmer"; to cultivate the see of health and wholeness that was within him until found full expression in his body, making him stron and well. In "A Man Must Have Something to Go On, in *Progress* magazine, William Smallwood tells abou Mr. Hoskins's return to perfect health and to th Broadway stage. His article inspires the reader an instructs him how to apply the principles of healing

## *Second Thanksgiving*

Martha Smock in her *Daily Word* article "Second Thanksgiving" reminds us that we are approaching the second Thanksgiving Day to be celebrated since the end of the war, and tells her readers that Thanksgiving Day is a real necessity this year. Once again we must renew our faith in mankind and reassure ourselves about God's providing for all His children. This message is especially inspiring to those who need comfort and guidance in facing today's problems.

## *Winning Ways of Wealth*

"I am certain there is a place for businessmen in American religious life," states Roscoe Gilmore Stott in his *Good Business* article, "Winning Ways of Wealth." A prominent speaker for many years, Mr. Stott has had the opportunity to know personally many wealthy industrial leaders. Close-ups of such successful businessmen as Harold Swift, R. G. Le Tourneau, and Bob Hicks show why he has come to reject the belief that making money is at variance with Christian ideals.

## *Thanksgiving Story*

Ten-year-old Marcia had a composition to write and the subject was "The Things I'm Thankful For." But Marcia didn't see how she could be thankful. When her discontent led her to go for a walk, her curiosity caused her to meet a sad little girl who lived at Twin Oaks, a "castle" on the hill. The rest of this story by Myrtle Vorst Sheppard will cause many *Wee Wisdom* readers to realize how much they have to be thankful for. It is entitled "I Thank Thee, Father!"

# UNITY BOOKS AND BOOKLETS

## *For Beginners*

| | |
|---|---|
| Beginning Again | standard only |
| God a Present Help | de luxe $2; standard |
| God Is the Answer | standard only |
| How I Used Truth | standard only |
| Lessons in Truth | standard only |
| Lessons in Truth | *Russian, Spanish* |
| Letters of Myrtle Fillmore | de luxe $2; standard |
| Lovingly in the Hands of the Father | standard only |
| Master Class Lessons | de luxe only |
| New Ways to Solve Old Problems | de luxe $2; standard |
| Six-Day Healing Practice, A | *Spanish* $.10; *English* |
| Great Physician, The | standard only |
| Mental Equivalent, The | *German* $.10; *Russian* |
| Whatsoever Ye Shall Ask | de luxe $2; standard |

## *For Healing*

| | |
|---|---|
| Christian Healing | de luxe $2; standard |
| Divine Remedies | |
| Jesus Christ Heals | de luxe $2; standard |
| Truth Ideas of an M. D. | standard only |
| You Can Be Healed | de luxe $2; standard |

## *For the Home*

| | |
|---|---|
| Meatless Meals | cloth |
| You and Your Child | de luxe $2; standard |

## *For Prosperity*

| | |
|---|---|
| As You Tithe so You Prosper | |
| Both Riches and Honor | standard only |
| Prosperity | de luxe $2; standard |
| Prosperity's Ten Commandments | standard only |
| Working with God | standard only |

## *For Inspiration*

| | |
|---|---|
| Best-Loved Unity Poems | standard only |
| Finding the Christ | *Russian, German, Swedish* $.10; *English* |
| Have We Lived Before? | de luxe $2; standard |
| Mightier than Circumstance | standard only |
| Sunlit Way, The | de luxe $2; standard |
| Unity's Fifty Golden Years | paper |

## *For Devotion*

| | |
|---|---|
| Bible, American Standard Edition | |
| Book of Silent Prayer | |
| Contemplation of Christ, The | |
| Effectual Prayer | standard only |
| Silence, The | |
| Unity Song Selections | cloth |

## *For Advanced Study*

| | |
|---|---|
| Christ Enthroned in Man | de luxe $2; standard |
| Know Thyself | de luxe $2; standard |
| Metaphysical Bible Dictionary | |
| Mysteries of Genesis | de luxe $2; standard |
| Mysteries of John | standard only |
| Talks on Truth | standard only |
| Teach Us to Pray | de luxe $2; standard |
| Twelve Powers of Man, The | standard |
| What Are You? | de luxe $2; standard |

## *Greeting Booklets*

| | |
|---|---|
| Are You Getting All You Want from Life? | .10 |
| Breath of Immortality | .10 |
| Challenge of the Dawn, The | .10 |
| Christmas Spirit, The | .10 |
| Daily Resurrection | .10 |
| First Things First | .10 |
| Gifts for the Christ | .10 |
| Great Helper, The | |
| *French, English* | .10 |
| God Is Blessing You Now | .10 |
| He Passed This Way | .10 |
| Holy Bread | |
| Land Is Bright, The | |
| Life Is Consciousness | |
| Mental Equivalent, The | |
| Prayer of Prayers | |
| Protecting Presence, The | |
| Recipes for Living | |
| Song of Life, The | |
| Way of Faith, The | |
| Where Blessings Begin | |
| White as Cotton | |

(12 copies of these booklets for $1. Envelopes included)

## *For Children*

| | |
|---|---|
| Jet's Adventures | |
| Jet and the New Country | |

# NEWS from UNITY

UNITY *magazine has this hristmas gift for you: The ecember and January issues ill each carry a transcript of n Emmet Fox talk to Unity orkers. The transcript to ppear in the December issue f* UNITY *is entitled "Con-iousness," while the one heduled for January is on e subject of healing. In ex-laining that we change our fe and all our affairs by anging our consciousness r. Fox says:*

*"The only thing in the orld that you can really do to change your conscious-ess. When that changes the ter things change. Your en-ronment is only a shadow st by your consciousness. he only way you can change our consciousness is by real-ing the presence of God a ttle more. There is no other ay. You can do all sorts of ter things, but such things ill not change your con-iousness."*

## *New Greeting Booklet*

Unity students who have enjoyed giving Unity greeting booklets to their friends at Christmas time in previous years will be glad to know about the new greeting booklet *The Christmas Spirit,* for the Christmas poems and articles included in this booklet are certain to establish its readers in the true spirit of this precious season.

The booklet begins with the Bible story of Jesus' birth. Other beloved and familiar items are: "An Age-Old Christmas Greeting," "O Come, All Ye Faithful," "It Is Christmas in Your Heart," "What Do You Want for Christmas?" and Frank B. Whitney's "What Think Ye of the Christ?"

*The Christmas Spirit* is one of twelve popular Unity greeting booklets listed and priced on the inside back cover of this magazine.

## *Unity Prepares for Christmas*

Last July Unity began preparing for Christmas. Supplies were ordered, the stock of books and booklets was increased, and printing began on the two new books, *Best-Loved Unity Poems* and *Jet and the New Country* and

the new greeting booklet *The Christmas Spirit.* Since July Unity has made further preparations and is now ready for your Christmas orders. For November is not too early to think of Christmas orders! Unity advises you to *order early!*

In previous years we have made suggestions as to how you could help us serve the thousands who wish to give Unity books and magazines to their friends, many of whom will learn about Unity for the first time. We offer these suggestions to you this year. Your observing them will help us, and you will be assured of having your order filled on time.

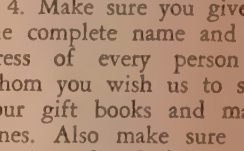
1. Please allow plenty of time for your order to reach you. You will help us s most efficiently if you wil low several weeks for order to reach you.

2. Should your Decen and January issue of an the Unity periodicals not rive *on time,* be assured *will* reach you. A very, small percentage of passing through postal c nels is ever lost.

3. Whenever possible our regular order forms.

4. Make sure you give the complete name and dress of every person whom you wish us to s your gift books and m zines. Also make sure you have *listed the book magazine you wish each son to receive.* Your o may be delayed when must write to you for information.

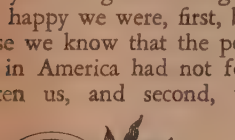
Order early—order no



## Wee Wisdom *Goes to China*

*Wee Wisdom's* great peal to boys and girls notably proved recently b little Chinese girl in Ti sin, China. She had not

ed *Wee Wisdom* for four
s due to restrictions on
l entering China during
war, but her subscription
resumed when the restric-
s were withdrawn. Her
ght at receiving her first
y of *Wee Wisdom* after
long interval was so great
she sent us a letter of
reciation by air mail even
ugh the postage cost 1,400
n in Chinese money,
ch at the time she sent
letter to us amounted to
02 in American funds.
s is part of her letter:
My brother and I received
first copy of *Wee Wisdom*
four years in February;
you can guess how glad
happy we were, first, be-
se we know that the peo-
in America had not for-
en us, and second, we

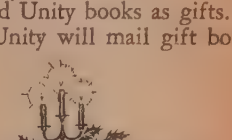


n't got any new book or
gazine for a long time. We
reciate very heartily the
scription you have given
for *Wee Wisdom*. From
t we read we feel close
America. If your magazine
s this to all people the
ole world will be a great
ily."

## *Six Unity Books for $5*

In planning your Unity Christmas order, remember the special offer of six $1 Unity books for $5. Although this offer is in effect throughout the year, it is especially helpful at Christmas time to Unity students who like to send Unity books as gifts.

Unity will mail gift books



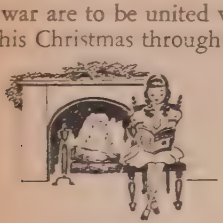
direct to your friends if you desire. Each book is accompanied by an attractive gift announcement bearing your name. Refer to the Unity Books and Booklets page for your selection of gift books. If you wish you may have a Prosperity Bank in which to save the amount of your order.

## *Gift Subscription Welcomed*

"A very kind friend gave me a year's subscription for *Weekly Unity* as a Christmas present. It is indeed a Christmas present multiplied by fifty-two. I can't tell you how grateful I am for the inspiration you convey to your many readers." (California.)

## *Unity Ideas Spread in Europe*

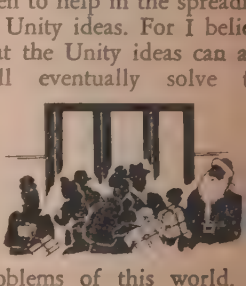
With another Christmas drawing near, Unity pauses to rejoice that countless friends in Europe who were unable to contact us during the war are to be united with us this Christmas through our



letters and publications. The first postwar communications from European Unity students are usually outstanding accounts of protection and deliverance in spite of bombings and other terrors incident to total war. The letters reveal too how the Unity literature on hand at the outbreak of the war was cherished and shared. Then follows the usual request for Unity publications as soon as they can be sent.

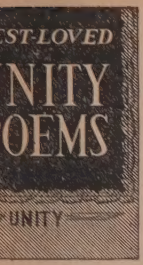
It is still impossible for citizens in many European countries to send money for literature, but Unity does not let this situation delay the spreading of Unity ideas; it has sent free literature wherever it was desired. Nor do Unity students in America who are interested in peace and in the spreading of Unity idea of peace wish delay the Unity influen These friends are assisting contributing to the Go Neighbor Fund, which p vides for the distribution European countries of Un literature in English as w as in foreign translatio The hope with which friends in Europe look Unity and to its prayer a teaching ministry is ap described in the follow excerpt from a letter from friend in Greece:

"I have been reading Un literature for more th twenty years. I have be greatly blessed in many wa and my one great desire been to help in the spreadi of Unity ideas. For I beli that the Unity ideas can a will eventually solve



problems of this world. my work I come into co tact with thousands of peo in Greece. In my own c I have two hundred studen all young men and you women. When I meet w them, I give them some Unity's constructive ideas.

# *Just in Time for Your Christmas Giving—Two New Unity Books!*




## FOR ADULTS

A handsome volume of 180 Truth poems by 112 Unity authors. Whether or not the persons on your gift list are Truth students they are sure to welcome this volume of comforting and uplifting Truth poems arranged according to subject matter: peace, work, renewing of the mind, hope, comfort, the seasons and holidays, and so on.

*Best-Loved Unity Poems* is attractively illus-
d, is bound in handsome black keratol, is gilt-stamped, and is
by 6½ inches in size.

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## R CHILDREN

Hahn's new book about the adventures of
nd Sarah Stockwell, boy and girl pioneers
lived in a real log cabin in the West of a
ıry ago. With Indian children for play-
s and a pony to ride, these children had
exciting experiences. Mrs. Hahn's story
es good reading for older boys and girls
"good listening" for younger children. *(Jet*
*the New Country* is a sequel to *Jet's*
*ntures.)*

ordering copies of *Jet and the New Country* now you assure
self of having in plenty of time gifts that will thrill the children on
list. This book is bound in red cloth and is beautifully illustrated.

*These books are priced at $1 a copy and may be purchased at your local Unity center, or by writing direct to*

ITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

## For Your Christmas Order from Unity
## Use the Form Below

The new books announced on the preceding page and your
of favorite Unity books and magazines should suggest app
priate Unity gifts for your friends and loved ones. Bo
ordered sent to them direct will be packed in holiday wrappi
and an attractive gift card bearing your name will be inclos
Likewise each magazine gift subscription will be sent with
announcement stating that it is a gift from you. Both magazi
and books are held in our office and mailed just in time
Christmas.

Be sure to designate on the order blank below the name
the book or magazine you wish us to send to each friend. Y
may either send payment with your order or you may ask
a Prosperity Bank in which to save the amount of y
purchase.

---

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please fill my order as follows: ☐ I inclose $..... to
for my order. ☐ Send me a Bank in which to save for my order.

Send (book or magazine) .....

To .....

Street .....

City ..... State .....

Send (book or magazine) .....

To .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone numbers, if cities are so divided. u-

# TY GREETING BOOKLETS APPEAL TO EVERYONE

## A New Greeting Booklet Just in Time for Christmas

### THE CHRISTMAS SPIRIT

This booklet is a collection of Christmas poems, articles, and meditations . . . Favorites with Unity students . . . Collection includes "Age-Old Christmas Greeting," "It's Christmas in Your Heart," and "Christmas Soliloquy." This booklet is certain to be read immediately and will be cherished long after Christmas.

### OTHER GREETING BOOKLETS

*Challenge of the Dawn, First Things First, The Great Helper, Gifts for the Christ, God Is Blessing You Now, Holy Bread, Life Is Consciousness, The Mental Equivalent, The Protecting Presence, Song of Life, White as Cotton.*

Unity greeting booklets are artistic, colorful, and printed on fine paper. They are 3¾ by 5⅞ inches in size, and with them come attractive mailing envelopes requiring only one cent postage. (Booklets are sent to you for remailing; we do not address them individually to your friends.)

*Price of the booklets, 10 cents each; 12 assorted (your selection or ours) for $1.*

FATHER, I come to You with deep thanksgiving. My life is brimming over with blessings. My heart is filled with a song of praise for the great good You bestow on me constantly.

Father, I thank You for the warmth of Your love which flows through me. Your love is my finest gift, for I can share this gift with my fellow men in actions that are helpful, in deeds that are beneficial.

Father, I thank You for the shining faith that makes me know that all roads lead to You. This faith is the morning's blessing, the noonday's brightness, the evening's peaceful benediction.

Father, I thank You for Your constant companionship. In trust I walk the paths of life, seeing beauty, believing in the good, finding joy in service, and partaking always of Your love.

Father, my heart is full of love and praise for Your goodness.

—Esther Freshman